## METHODIST REVIEW.

(BIMONTHLY.)

#### WILLIAM V. KELLEY, D.D., Editor.

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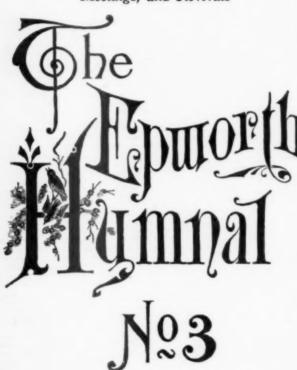
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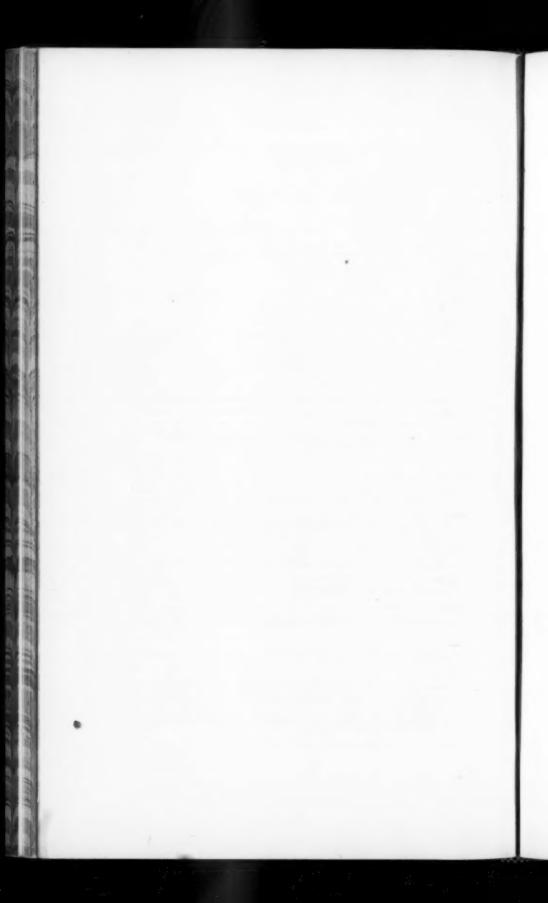
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## METHODIST REVIEW.

NOVEMBER, 1900.

#### ART. I.-A LITERARY STUDY OF THE BOOK OF JOB.

THERE is no single book that has entered so completely into the substance and spirit of our English literature as the King James version. Considered merely as literature the English Bible is a marvelous collection of beautiful prose and still more beautiful poetry. While sacred as the instrument of divine revelation, and also through a thousand associations, it is not lacking in the charm and loveliness of art. "Scripture not ornamented in diction and musical in cadence?" exclaims Cardinal Newman; "why, consider the Epistle to the Hebrews-where is there in the classics any composition more carefully, more artificially written? Consider the Book of Job —is it not a sacred drama, as artistic, as perfect as any Greek tragedy of Sophocles or Euripides? Consider the Psalter are there no ornaments, no rhythm, no studied cadences, no responsive numbers in that divinely beautiful book?" But the habit of fixing our attention upon isolated passages of divine writing and of ignoring the whole, in a vain endeavor to see the parts, has largely closed our eyes to the pure poetry of this divinest expression of truth ever given to man, while use and custom have led us far into the wilderness of inappreciation. It is a duty owed to our faith, if not to our imaginative powers, to cease to do violence to the literary spirit of the Bible. For at least truth and beauty are indissolubly wedded, so that whatever will increase our sense of the beauty of its expression must inevitably contribute to our appreciation of the sacred truth of Scripture. It were surely no idle task, then, to seek to acquire a deeper sense of the loveliness inherent in the form and content of the sacred volume.

Our purpose is, therefore, to apprehend some of the purely literary qualities and to secure a vital literary appreciation of one of the most imaginative portions of the word of God-the Book of Job, at once perhaps the most ancient product of dramatic art preserved to us and one of the most perfect dramatic poems the world's genius has produced. All consideration of its strictly theological aspects is, however, beyond the limitations of this paper, as well as the many questions that criticism has propounded concerning the authorship of the poem and the exact date of its composition. It seems quite likely, however, as Davidson has shown from certain characteristics which Job has in common with Proverbs and Ecclesiastes, that it belongs to the series of books constituting the Wisdom Literature of the Bible, is the highest creation of the Wisdom Literature, and consequently belongs to a period considerably later than the reign of Solomon; but further than this we may not go. Moreover, whether the book has come down to us in its original integrity and whether there have been additions to the original poem and transpositions of parts are questions with which we are at present only remotely concerned. It is our purpose to consider the Book of Job, for the most part, as it stands today in the English Bible.\* And we shall find in it consummate art, a melody of diction, a rhythm and cadence of phrase that are endless music; there is pathos-tender, human, melting; there is sublimity-awful and divine; and back of all towers the noble conception of a Titanic soul, who, in the face of fate and amid the impenetrable clouds of human suffering, holds fast by sheer strength to his integrity.

An analysis of the book reveals that it is written partly in prose and partly in poetry; that the poetic portion constitutes a drama—the trial and vindication of Job—while the opening chapters in prose, relieved by occasional flashes of verse, and the closing passage of pure prose are the shell in which the dramatic element is preserved. It is not within our province to consider the much-mooted questions respecting the authen-

<sup>\*</sup>There seems, however, to be a dislocation of the text in chapters xxv-xxviii. We have followed Professor Cheyne in making the following rearrangement: xxv, xxvi, 8-14 (Bildad); xxvi, 1-4, xxvii, 1-7 (Job); xxvii, 8-10, 13-23 (Zophar—the opening verses being lost); xxvii, 11, 12, xxviii (Job).

ticity of these prose passages introductory and conclusory to the story. While it is dangerous to argue in such matters upon æsthetic grounds alone, it is sufficient for our purpose to remark that these prose portions have an artistic justification for their presence which at least entitles them to recognition. The prose introduction constitutes a prologue to the action of the Job story, a presentation in narrative form of the incidents which explain the movement of the drama. It plays precisely the same part as the prologue in the old Greek drama, to which, indeed, it bears marked points of resemblance; it is set off from the rest of the structure much more distinctly than in the tragedy and comedy of modern literature; it contains all the essentials of the exposition, and furnishes an especially impressive introduction of the exciting force which impels the action-a characteristic which appears peculiar to the prologue of Sophocles. The conclusion, on the other hand, is an epilogue which gathers together the threads of the action after the dramatic movement has ceased, and tells the story of Job's vindication, the return of his prosperity, and the confusion of his friends. Though lacking in the grand scenic effects of the conclusion, or exode, of the Greek drama, this portion of Job likewise performs functions strikingly similar to it. Thus we have about the Book of Job an epic setting. And it is a setting of rare simplicity.

In regard to the purely poetic portions of the Book of Job, it were interesting to delay upon its formal and technical qualities. They are, however, merely the characteristics of Hebrew poetry in general, which with remarkable purity have been preserved and transferred into our language. As is well known, Hebrew poetry is the poetry of parallelism, and its effect depends not on meter and rhyme, whose flavor escapes in translation, but upon a balance of the thought conveyed by a corresponding balance of sentence structure—a characteristic which can readily be transferred from one language to another. There are also in the poem stanzas of the utmost intricacy that it would be delightful to illustrate did occasion per-Then, there might be noted a perfect balance of the various stanzas that compose a single speech, an interweaving of strophe and antistrophe in complex arrangement; and also

the balancing of a definite portion of one speech with that of another. Likewise a balance between the two main dramatic divisions of the poem is evident. Job introduces the first half of the drama-the Complication or Entanglement-with a soliloguy, the curse which he pronounced upon the day of his birth; while the second half—the Resolution or Disentanglement-also begins with a soliloquy, Job's splendid oath of clearing, at once the climax of the dramatic movement and a magnificent assertion of Job's integrity. Moreover, the mystic number three enters into the ordering of the poetry in a noticeable way. There are three friends of Job; each delivers himself of three speeches, if we assign to Zophar a third speech out of the twenty-seventh chapter, as there seems to be warrant for doing; and to each Job replies three times. Thus, in infinite variety of balance, parallel, and antithesis has the Hebrew bard sought to restrain his passion, to measure it, and to bend it to the purposes of art.

Of the purely rhetorical qualities of the poem we need not speak at length. The diction is physical, sensuous, and concrete; and it is consequently remarkable for clearness, simplicity, and strength. Its imagery is vivid; though homely, it is never lacking in dignity, while in the silvery ring of the sentences and the varied melody of its cadences the Book of Job is unrivaled outside sacred volume. A single quotation will illustrate not only the consummate art of the verse-structure, but, as well, the felicity of the words and the lyric power and sweetness of the sentiment—perhaps one of the finest types of what Mr. Watts has called the "great lyric," which, he says, "seems to belong as a birthright to those descendants of Shem who, yearning always to look straight into the face of God and live, could [when the great lyric was sung] see not much else:"

Man that is born of a woman

Is of few days, and full of trouble.

He cometh forth like a flower, and is cut down:

He fleeth also as a shadow, and continueth not.

For there is hope of a tree, if it be cut down, that it will sprout again, And that the tender branch thereof will not cease.

Though the root thereof wax old in the earth,

And the stock thereof die in the ground;

Yet through the scent of water it will bud, And put forth boughs like a plant. But man dieth, and wasteth away: Yea, man giveth up the ghost, and where is he? As the waters fail from the sea, And the river decayeth and drieth up; So man lieth down and riseth not: Till the heavens be no more, they shall not awake, Nor be roused out of their sleep.

We have in these lines a poem of infinite tenderness upon that unsubstantial pageant whereof all the sages have sung. It is in such passages as this from Job—and there are many of them—especially when placed by the familiar lines of other great masters, that we detect at once the delicate charm, the sane and steady vision, the unlimited creative power, the deep insight, and the superior imaginative seriousness of this unknown Hebrew bard, "the shadow of whose name was taken, lest he should fall by pride, like Eblis." Impersonal, unconditioned, confirming thereby our sense of mystery and awe, the Book of Job, it were not presumptuous to say, is a magnificent type—perhaps the purest we have—of absolute poetry, which Wordsworth has so beautifully defined as "the breath and finer spirit of all knowledge."

Before leaving finally the consideration of the rhetorical and poetic qualities of Job, it is necessary to remark a difficulty in its literary interpretation arising from the very excellences that have been noted. Added to the effort involved in the understanding of any highly imaginative work of art is the impediment of a foreign style, which increases the labor of the student of all Hebrew poetry. Simply because the language is so physical, sensuous, and concrete, it is incapable of expressing clearly the high abstraction essential to the discussion of the problem of good and evil to which Job and the friends address themselves. Moreover, as Renan has remarked, perspective is wholly wanting to the Semitic style, for it is ignorant of the subordination of ideas, and consequently incapable of expressing the finer shades of meaning for which the modern reader looks. "Plain, and destitute of inversions, the Semitic languages are acquainted with no process save the juxtaposition of ideas, after the manner of Byzantine painting or the bas-reliefs of Nineveh." Hence result strange inadvertences, tedious repetitions, and occasionally apparent contradictions. It follows, therefore, that for an adequate appreciation of the Book of Job the modern reader should not confine himself by a too servile dependence upon the literal text, but, seeking to catch the general drift of thought, should permit himself to be borne aloft by the movement of the

poet's imagination and the rapid sweep of his passion.

Having glanced at its prevailing literary characteristics, we may now consider the more distinctly dramatic qualities of this poem of the man of Uz. Already, indeed, the intensely lyric texture of the drama has been anticipated by implication. Essentially suggestive in method, Job is a soul-drama-like the Prometheus of Æschylus-and is without action. It does not represent an individual at war against adverse circumstances; it represents the workings of an individual soul under adverse circumstances, bewildered by "the slings and arrows" of misfortune, but strong in its own integrity and reaching out after God, if haply he may be found. It presents the successive stages through which Job, under the impulse of the mystery of suffering and the cruelty of bigoted friends, rises strenuously, through the consciousness of his own integrity and the justice of God, to a higher apprehension of Deity and a more spiritual understanding of the enigma of life. In scope and lyric impulse, then, the nameless creator of Job is of closer kin to Æschylus and the Greek than to Shakespeare and the Romantic dramatist. The former trace out the complex movements of spiritual action under the incitement of given external conditions or of a presupposed deed; while the latter have to do with the bringing into being of a deed from the first glow of perception to passionate desire and action, as well as with its consequences upon the human soul. In the one the passionate excitement of feeling is the charm; in the other, the witnessing of thrilling incident. This view of its intensely subjective quality brings clearly before us the dramatic idea of the poem, the vindication of the righteous man. The prologue and the epilogue sustain us in this conception. "Doth Job fear God for naught?" is the challenge that the plumed prince of evil flings down at the feet of Jehovah, when he has asserted the integrity of Job. And the words of Job are God's own answer, which in person he affirms in the epilogue, when he rebukes the false friends and requires them to approach him for pardon through the prayers of the priestly Job: "Ye have not spoken of me the thing that is right, as my servant Job hath." But, thus distinctly as the main dramatic moment is brought before us, it is involved in great dramatic complexity in its entanglement with two subordinate but very important themes—the confusion of faithless friendship and the enigma

of life, the mystery of good and evil.

As is usual in lyric drama, the dramatic background is vividly presented in the development of the movement. The prologue pictures only in barest outline the setting of the action, but this outline is filled in with color and life as the theme is unfolded. Job was the richest of the children of the East, and dwelt in the land of Uz. While this land cannot be given definite geographical limits, for all purposes it may be identified with that rich and quiet region which never was and therefore always is, the haunt of the heavenly muse, the secret top of Oreb or of Sinai. To the imagination of the Jewish bard it lay in the heart of a desert whence the hot winds come at noonday, and the great tempest that tumbles the house in ruin; where the sweet waters lose themselves; where the lion lurks and the robber bands lie in wait to plunder the rich camels of the merchants, or to swoop down upon the dwellers in fertile places. In the midst of this desert region, protected by its swart terrors from the intrusion of the mean affairs of the world, smiles the land of Uz. Rural peace is there, and pastoral simplicity, and patriarchal dignity. Broad are the uplands where graze the myriad flocks of Job; rich the meadows that lie by the pleasant water courses, where the reed is green and the she-asses feed; fertile the glebe rounding away to the horizon, where the corn "cometh in in his season." The solitary hawk stretches her wings toward the south. Behemoth and leviathan plash in the rushes on the river, and the war horse "paweth in the valley." By night, the sky is alight with the beauty of the moon and gemmed with the diamond points of Orion and Arcturus, of

the Bear, and of the tangled cluster of the Pleiades—all so rare and radiant that men would fain kiss the hand to them and fall before them in adoration.

In this land dwelt Job, rich in herds and flocks, in traffic and gold, in servants and children, in reputation and good deeds. He was a priest in his household, a judge and a prince among the people. When he prepared his seat in the judgment place the young men hid themselves, the aged rose up and stood, and princes kept silence for his counsel. He put on righteousness, and it clothed him; his justice was as a robe and a diadem. He was eyes to the blind, and feet to the lame; a father was he to the needy; and as a judge he broke "the jaws of the unrighteous, and plucked the prey out of his teeth." God was proud of the integrity of Job, and boasted of his dis-But Satan sneered, "Doth Job fear interested righteousness. God for naught?" Whereupon the Almighty placed Job in the hands of the adversary for trial. And Satan brought dire calamity upon him. His flocks and his herds, his servants and his children were in a moment snatched away from him. But he sinned not, nor charged he God with foolishness, exclaiming, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Then, in anger, the adversary brought more dire afflictions upon him and smote his body with "sore boils from the sole of his foot unto his crown," so that he took "a potsherd to scrape himself withal" and was driven from the walks of men without the city to the ash heap—the haunt of lepers and all unclean ones. His wife bade him curse God and die. His flesh grew black; the bones stuck through his skin; his garments, stiff with the excrement of leprosy, bound him like a collar; his eyes were wild with agony; and the vilest of the people gathered around him to mock. But still God's confidence was vindicated; Job held fast to his integrity, and sinned not. Traveling caravans carried far and wide the news of Job's appalling disasters, and by appointment came three friends, no laggards in sympathy and consolation. They were elderly men and rich, each a chieftain in his own country. With all the gorgeous trappings of Eastern potentates they drew nigh the squalid mound where Job sat in ashes and desolation; and when, yet afar off, they knew not, in the blackened creature whom the curious bystanders averred to be Job, the courtly prince of their former friendship, "they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great." With this picture of delicate sympathy the prologue closes. But in that sympathy and tenderness is wrapped the instrument of a more subtle torture than the merely physical afflictions hitherto brought upon Job were capable of inflicting; and in the anguish which is to become the implement of the adversary's third temptation lies the force of the dramatic complication.

And now, in the beginning of the dramatic movement, the scene shifts from the stage of the objective in the prologue to the greater stage of the subjective. The soul of Job becomes the arena of a terrible conflict, wherein all the elements of human nature are arrayed against the righteous man's confidence in his own integrity and his consciousness of his own uprightness. Terrible storms of subtle spiritual agony, the bitter persecutions of well-intentioned but mistaken friends, the awful bewilderment of the human heart in the presence of a mystery it cannot fathom-all these strike upon the soul of Job and beat his spirit into the dust. His is an isolation terrible to contemplate. All the props of his life have been thrown out violently from beneath him, and he seems to be abandoned of the Almighty. For he cannot mistake the hand of God in the fire that came from heaven to consume his sheep and his servants; in the great wind that swept from the wilderness to destroy his children; in the loathsome disease that devours his flesh-to the Hebrew the very sign manual of God's wrath. He is bewildered; he cannot even imagine the cause of his calamities; his philosophy utterly fails him in the presence of this inexplicable enigma. To Job, as to Teufelsdröckh-for the story of the German philosopher presents no slight or fancied resemblance spiritually to that of the man of Uz-" it is ever the bitterest aggravation of his wretchedness that he is conscious of virtue,

that he feels himself the victim, not of suffering only, but of injustice." With what eagerness, therefore, does he turn, as to a last resort, to the expected consolations of his friends, in whose sympathy he thought he read a love that would outlast misfortune and time. Touched into words by the kindly bearing of these friends, Job broke the horrid silence of the seven days. In a soliloquy, which is the immediate occasion of the first cycle of discourses, he gave vent to his terrible agony in the curse which he pronounces upon the day of his birth—a curse that beats with human passion—from the heart of hopelessness a piercing cry for the ease of death:

Wherefore is light given to him that is in misery,
And life unto the bitter in soul;
Which long for death, but it cometh not;
And dig for it more than for hid treasures;
Which rejoice exceedingly,
And are glad, when they can find the grave?

Pitiful indeed were it, because of these wild utterances of pain, to call Job wicked. Yet the narrow orthodoxy of a traditional creed has power to crush all charity and love. But Job's bitter cry brought upon him the sting of faithless friendship. These aged men, so seeming tender, loosed not the fountains of their tears for Job's lament. Instead, they averted their eyes, and in their faces, which he eagerly scanned for hope and consolation, he found only stern rebuke and pitiless condemnation. For, to their ears, his language was blasphemy, and it confirmed their creed-begotten fears-Job was in rebellion against God. Their logic was remorseless: All suffering is a judgment upon sin; Job suffers, his leprosy is the very minister of divine vengeance; therefore, Job has sinned. Thus they made merchandise of their friend. Thus, with a self-complacency that could not admit of the possibility of mistake, they sacrificed to the horrid Moloch of an idea the tenderest demands of the human heart, and to the poignancy of Job's afflictions they added the stab of false friendship. "All suffering is a judgment upon sin!" This is their contribution to the problem of evil. With this idea they thought to measure out the infinite providence of Godto read the Sphinx's secret, the mystery of suffering.

But we should do these friends of Job a serious injustice, did we not recognize the kindness with which at first they endeavor to divert his attention from his misery to what they mistakenly conceive to be the justice of his calamities. Though they misinterpret the words of Job, are horrified at his blasphemy, and sacrifice their sympathy to an unbending orthodoxy, they do not at once surrender to a righteous indignation. For a time, indeed, they temper their wrath with love, only thereby, however, to render their misjudgment finally the more bitter. In a mild, suggestive strain Eliphaz, the oldest and most important of the three, opens the colloquy and catches up the threads of the drama for the beginnings of the entanglement. With delicate tact and subtle insinuation, but with remorseless tenacity, he presses upon the smitten protagonist the lesson he has commissioned himself to teach. And yet, seemingly, his words are those of friendly admiration mingled with encouragement. To impress upon Job the futility of a human plea against the visitations of God, he describes a vision which came to him in the silence of the night "when deep sleep falleth on men"-a silence, and ont of the silence a voice:

> Shall mortal man be just before God? Shall a man be pure before his Maker?

Indirectly rebuking Job, he argues the infinite distance between God and man, and to the already bitter aggravation of Job's wretchedness he thus adds another agony, not softened by the seeming fairness of his concluding admonition to commit unto God his "cause;" for, Eliphaz continues:

He shall deliver thee in six troubles; Yea, in seven there shall no evil touch thee.

Job, however, has no ears for the mild rebukes of misjudging self-complacency. He heeds not the arguments of the friends. His sufferings have given him a right to complain, so grievous are they, so inadequate are his complaints to express them. He is still engrossed with the single idea in which his afflictions body themselves:

Oh that I might have my request;
And that God would grant me the thing that I long for!
Even that it would please God to crush me;
That he would let loose his hand, and cut me off!

Almost with indignation he declares against God's pursuit of him. "Wherefore . . . holdest [thou] me for thine enemy?" he exclaims;

Wilt thou harass a driven leaf?
And wilt thou pursue the dry stubble?

Also, to like purpose, Job says:

Am I a sea, or a sea-monster,
That thou settest a watch over me?
When I say, My bed shall comfort me,
My couch shall ease my complaint;
Then thou scarest me with dreams,
And terrifiest me through visions:
So that my soul chooseth strangling,
And death rather than these my bones.
I loathe my life; I would not live alway:
Let me alone; for my days are vanity.

These are wild and whirling words, but they are words of unutterable and hopeless wretchedness, and not, as Job's friends imagine, of impious irreverence. The passion of the friends increases rapidly before the obduracy of Job. Stung into a frenzy of indignation, even the calmness of Eliphaz disappears, and Zophar at length in uncontrollable anger completes the first stage of the complication of the drama with the malevolent exclamation, "Know therefore that God exacteth of thee less than thine iniquity deserveth!"

Thus, in the first stage of the entanglement Job is caught in a mesh of interwoven emotions that becomes more and more complex as he struggles to escape. He is conscious of his own virtue; yet his friends have misjudged him and called him a wicked man. They are forgers of lies, physicians of no value; their memorable sayings are proverbs of mud. He scorns to answer them. He is apparently forsaken of God—why, he cannot even remotely imagine. The idea of God's omnipotence overwhelms him. The impassable gulf that separates the infinite One from man appalls him. God seems "at best only an absentee God, sitting idle ever since the first Sabbath at the outside of the universe and seeing it go." There is no helper in God or man. Driven in upon himself, he feels about blindly for a staff of support. He would find a daysman, an umpire, to stand between him and God and

vindicate his ways before the Most High. But there is none. He sinks back again into the darkness of despair, crying only for a moment's rest before he shall pass into that outer darkness whence he shall not return—"even to the land of darkness and the shadow of death." But this prayer also is denied. Baffled, beaten down, Job yet struggles to rise. Of one thing only is he sure, though all else is doubt, "I know that I am righteous!" And, as he bases his feet firmly upon this consciousness of virtue, there rises a sole star of promise, born of the very blackness of death to twinkle but a moment, then to fade into the darkness again—but a star. In the light of a possible future life Job's integrity assumes a sublimer meaning and dignity, and, awed before a fleeting vision of eternity, he whispers a hope:

If a man die, shall he live again?
All the days of my warfare would I wait,
Till my release should come.
Thou shouldest call, and I would answer thee:
Thou wouldest have a desire to the work of thine hands.

While these words mark the first crisis in the rising action and contain the pledges of Job's future triumph over all the elements of dramatic complication, the friends in the second stage of the entanglement essay to reiterate their precious doctrine. With greater severity and harshness they marshal before Job the many instances in which, in their experience, God's retribution has come upon the wicked. Still Job makes no effort to answer their arguments; he is still engrossed within himself, still unshaken in the consciousness of virtue. From these misinterpreting friends, he turns to God with a confidence born of the new hope. God himself, and no stranger, shall be the umpire to plead his cause before heaven's throne. With sublime reliance upon the justice of God and upon his own integrity he appeals from God to God. Once more the star! And Job staggers to his feet in the strength of a new faith, and towers upon his friends in the majesty of a new conception which he declares to their astonished ears:

Oh that my words were now written!
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever!

But I know that my Vindicator liveth,
And that he shall stand up at the last upon the earth:
And after my skin hath been thus destroyed,
Yet without my flesh shall I see God:
Whom I shall see on my side,
And mine eyes shall behold, and not another.

But, sublime as is the position attained by Job at the close of the second stage of the complication, he has not even yet learned the noblest lesson of sorrow. That is reserved for the third and final step in the entanglement of the dramatic theme. The friends cannot understand the new hope and faith of Job. They are horrified by his impiety, and still further angered by his obduracy. Even Eliphaz rejects the mildness of his former insinuations, and with the effrontery of conscious falsehood—howbeit forced upon him by his creed—charges upon the saintly Job specific acts of sin:

Is not thy wickedness great?

Neither is there any end to thine iniquities.

For thou hast taken pledges of thy brother for naught,
And stripped the naked of their clothing.

Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.

But as for the mighty man, he had the earth;
And the honorable man, he dwelt in it.

Thou hast sent widows away empty,
And the arms of the fatherless have been broken.

Therefore snares are round about thee,
And sudden fear troubleth thee,
Or darkness, that thou canst not see,
And abundance of waters cover thee.

But Job confronts these charges with a quiet smile; he is now sure of his final vindication, here or beyond. He may even face the arguments advanced by his friends, which as yet he has scarcely noticed. He may front with unshaken faith the enigma of life and the mystery of providence, and thus rise to a higher conception of God than has hitherto been revealed to him or to the curious gazers about him. These friends have been zealously urging upon him their narrow views of the ways of God to man; but Job sees how inadequate these ideas are. They have been painting the direful punishments which, according to their philosophy, inevitably come upon the wicked in this life—for they knew

no other; but Job easily involves their conception of suffering as a judgment from God in irreconcilable contradiction, and they are confounded. He is awed as he reads the terrible mystery written in the incidents of life:

Even when I remember I am troubled, And horror taketh hold on my flesh.

But, certainly, Job has seen the wicked prosper, and even the righteous afflicted:

One dieth in his full strength,
Being wholly at ease and quiet:
His breasts are full of milk,
And the marrow of his bones is moistened.
And another dieth in bitterness of soul,
And never tasteth of good.
They lie down alike in the dust,
And the worm covereth them.

"Who shall explain me all this?" he cries. "Who shall declare the ways of God?"

Behold, I go forward, but he is not there;
And backward, but I cannot perceive him:
On the left hand, where he doth work, but I cannot behold him:
He hideth himself on the right hand, that I cannot see him.
But he knoweth the way that I take;
When he hath tried me, I shall come forth as gold.

It is thus that Job lays all doubt, finding in God himself his solution of the mystery of good and evil.

With these words on his lips Job pauses. His friends are silent; they are amazed, and answer no more. Settling back upon the ashes, Job falls into soliloquy. The Sphinx's secret has been read, and in the light of a majestic solution of the mystery Job can front with seldom-wavering equanimity the glory of his former estate, even in contrast with his bitter present. There is no longer complaint or scorching passion. Job has risen in triumph over the afflictions that strove to beat him down and break him. He has trodden disaster and despair beneath the feet of victory. What matters it now that he is a leper; that he suffers pain beyond the tongue of man to tell; that the friends of his yearning are unsympathetic, unjust, and unfaithful; that he has become a brother to jackals and a companion to ostriches? In the school of

sorrow he has learned that in God all contradiction is solved: that sin, and sorrow, and suffering, and the mystery of life fade away in the light of his wisdom; that "there is in man a higher than love of happiness-he may do without happiness and, instead thereof, find blessedness." In the strength of this new-found faith, unshaken even by meditations upon his afflictions, Job rises grandly from the ashes and with arm extended to heaven challenges even the Almighty, and before him in that splendid oath of clearing-the climax of the drama-dares assert his integrity. Article by article he meets the charges of Eliphaz; article by article he purges himself of the imputation of sin-lust of the eye and lust of the flesh; injustice to servants and oppression of the weak; failure in charity to the needy and in hospitality to the stranger; the inordinate desire for gold and the chuckle of greed; the worship of "the sun when it shined," or of "the moon walking in brightness;" exultation at the destruction of an enemy; or the concealment of secret sin in fear of man. And, finally, if there be any other sin charged against himof each and all Job declares his entire innocence:

If my land cry out against me,
And the furrows thereof weep together;
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to lose their life:
Let thistles grow instead of wheat,
And cockle instead of barley.

In this final discourse and soliloquy of Job, as has been hinted, the dramatic climax of the poem is reached. In his oath of clearing the complication and the resolution cross, and into it enter all three of the threads which form the fabric of the drama. He has met the injustice of his friends, and risen above it; he has demonstrated the inadequacy of their theory of suffering, and resolved the mystery in the providence and wisdom of God. He has vindicated his righteousness and challenged Jehovah to affirm the integrity of his ways. Each of the three threads of complication thus becomes by a fine dramatic necessity in the skillful handling of the poet the clew to the final resolution of the main theme. There remains but one step to complete the dramatic movement and establish the dramatic idea as it is set forth in the prologue—the declara-

tion of God upon the questions at issue. And Job now sinks back upon the ashes to await the answer of the Almighty.

But the voice of God is delayed. Instead of Jehovah, Elihu, a nervous youth, appears upon the scene, bursting with selfimportance and impatience, but courteous withal and the most sharply individualized of all the opponents of Job. His wrath was kindled against Job, we read, because he justified himself, and against the friends, because they found no answer and yet condemned Job. But Elihu is as much mistaken in his attitude toward Job as the three friends had been; for he also ignored Job's consciousness of integrity, and his theory of calamity—that it is a warning from God to the sinner to flee from the wrath to come—is as inadequate as theirs. He contributes nothing to the final solution of the mystery, nor does he add the weight of a feather to the burden of Job's trials. Why then, does he appear at all? There have been critics, indeed, who have argued that the discourse of Elihu is an interpolation by a later hand. But, without delaying to examine their proofs, it is sufficient for our purpose to observe that there is in fact great dramatic and artistic propriety for the presence of Elihu in the story. He serves as the unconscious herald of God, to announce the approach of Jehovah in answer to Job's challenge. As such, he is demanded by all the principles of dramatic art. The immediate approach of Deity into the high passion of Job's oath of clearing or the unannounced introduction of the supernatural would have destroyed inevitably the imaginative effect of the theophany. But the hesitation and prolixity of the opening of Elihu's discourse serve as an admirable relief to the emotions of the reader before the awful manifestation of Jehovah is made, and thus tend to an increase of the final dramatic climax of the poem; while this artistic effect is further heightened by the unexpectedness of his appearance, in contrast to the eagerly awaited advent of the Deity. Thus God used Elihu to prepare the spectators for his approach, and to herald his awful footsteps.

It is in the light of this that Elihu's discourse must be read. He has been standing by during the colloquy of Job and the friends, scarcely restraining his youthful impatience to bear a part in the controversy. But he has been restrained by the venerable aspect of Eliphaz and his companions. Now that they are silenced, however, he thrusts his way through the press to a position immediately in front of Job, whom he addresses after a long and circumlocutory apology for his presence in the debate. He urges upon Job his view of the case:

For God speaketh once, yea twice, though man regardeth it not, That he may withdraw the soul of man from his purpose, And keep it from the pit.

But Job, in the expectation of an ultimate answer from God, is silent, and makes no sign when Elihu pauses for reply. In the embarrassment of rebuff, he turns to the three friends to justify his position in their sight and to offer himself as their champion. Still he is met by silence. Again in his humiliation before the spectators he turns to Job, this time in the anger of rebuke, and declares him to be ripe for the fullest penalty of sin:

But thou art full of the judgment of the wicked: Judgment and justice take hold on thee.

Still silence. At length, stung to the quick by the failure of his words to arouse the conscience of Job, or to move to approbation the stern faces of the friends, he falls back upon the ordinary and popular conception of the majesty and might of Jehovah, to which the friends and Job have already given expression, and of the impassable gulf between God and man. But, while he is yet speaking, his unripe wisdom is confounded. The sky begins to herald the approach of Deity, and Elihu, caught by the inspiration of the wonderful changes that are working in the atmosphere, bends them to an illustration of his theme. Even yet he does not read aright the signs in the skies; but, seizing upon every detail of the phenomenon, he brings visibly before our eyes, step by step, the mysteries of the theophany. The sun draws up the drops of water to distill them again in rain. The lightnings begin to play through the heavens, and distant reverberations of thunder roll from over the desert. The cattle stand huddled together in expectation of storm. The quiet first drops fall, and the earth exhales moisture. Now a louder peal of thunder shakes the firmament; the hearts of the people quake. The swift lightnings flash unto the ends of the earth. God thundereth with the voice of majesty, and sea and land are plunged in darkness:

Then the beasts go into coverts,

And remain in their dens.

Out of the chamber of the south cometh the storm:

And cold out of the north.

Darker and blacker grows the day, and the spectators are awed into silence. They cannot order their speech by reason of darkness. And now a marvelous change is wrought; the wind passes and is still, and out of the north cometh a blinding spiendor—the light of the Omnipotent. In terrible majesty the Lord rebukes Elihu from the whirlwind:

Who is this that darkeneth counsel By words without knowledge?

He is abashed. The spectators are overwhelmed. Eliphaz and his companions are confounded. Jehovah has answered the challenge of Job.

Here in the dramatic situation itself is the clew to the inevitable interpretation of the theophany. Its purpose is not the rebuke and humiliation of Job. So to interpret the words of the Voice is to ignore completely and absolutely the central dramatic idea of the poem, affirmed by God in the prologue and confirmed by him in the epilogue—the vindication of the righteousness and integrity of Job. It is to charge a mistake upon the Omnipotent, who expressly approves the uprightness of Job. It is to put him on the side of the false friends whom he expressly rebukes: "Ye have not spoken of me the thing that is right, as my servant Job hath." It is to give the sanction of Deity to faithless friendship and false love. It is, finally, to make God himself deny the adequacy of Job's resolution of the mystery of providence in the unsearchable wisdom of the Most High. On the contrary the theophany is, in answer to the petition of Job, a sublimely poetic declaration by Jehovah upon the issues of the drama, a marvelous revelation of the Infinite beyond the powers of the finite to comprehend. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Job bows himself to the dust before the revelation. In the spotless whiteness of the Godhead even his priestly purity is a filthy rag. By the infinite sea of God's wisdom even he is an infant playing in the sand.

#### Each faculty tasked

To perceive him has gained an abyss when a dewdrop was asked. Have I knowledge? confounded it shrivels at wisdom laid bare. Have I forethought? how purblind, how blank to the Infinite Care! Do I task my faculty highest to image success? I but open my eyes—and perfection, no more and no less In the kind I imagined full-fronts me, and God is seen, God In the star, in the stone, in the flesh, in the soul, in the clod. And thus looking within and around me, I ever renew (With that stoop of the soul which in bending upraises it too) The submission of man's nothing perfect to God's all-complete, As by each new obeisance in spirit I climb to his feet.

This is the *katharsis* of the drama, a purification, as it were, by fire. To the retreating Voice, growing fainter and fainter as the whirlwind recedes, Job stammers in humility:

Therefore have I uttered that which I understood not, Things too wonderful for me, which I knew not.

Again the Voice calls faintly from a distance in the halls of thunder:

Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.

#### And Job whispers a reply:

I had heard of thee by the hearing of the ear; But now mine eye seeth thee, Wherefore I abhor myself, and repent In dust and ashes.

With these words the drama closes. And in the lovely prose of the final chapter is written how the Lord rebuked Eliphaz and his companions—requiring them to do sacrifice and sue for pardon through the prayers of the priestly Job—and how he turned the captivity of Job when he prayed for his friends. "So the Lord blessed the latter end of Job more than his beginning," giving him again a fair posterity—sons and daughters—and enriching him with flocks and herds. "And after this Job lived an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days."

William E. Smyser.

#### ART. II.—CHRISTIANITY AND RACE EVOLUTION.

A RECENT writer has said that Church history moves not in straight lines, but in cycles not always symmetrical, but more or less definite, and each cycle consisting of four segments. These segments he calls the mystical, the doctrinal, the scholastic, and the critical. In the mystical period "the truth is held in solution." In the doctrinal it is "precipitated and takes visible form." In the scholastic the molten doctrine has been "run into molds and has settled into cast-iron shape." And then comes the time when men, growing weary of forms, "go back to elementary facts" and reexamine foundations; this is the critical period.\* The first is the age of St. John; the second is the age of Chrysostom; the third is the age of Thomas Aquinas; the last, the age of Erasmus. Then begins another cycle. The mystical period is represented by Jacob Boehme in Germany and by Madame Guyon in France. The doctrinal era finds worthy exponents in the Puritans and Scotch Covenanters. Then came Leibnitz and Spinoza and Lessing, who may fairly be said to represent the scholastic stage; and then the critical era-introduced by the textual criticism of the Bible by Kennicott, Griesbach, and others, and supplemented by what Eichhorn was pleased to call "higher criticism," to distinguish it from the linguistic and philological study of the book.

For a generation past we have been living in the critical segment of the cycle. It is the climacteric period, the aphelion point of the orbit where the flying body gathers itself for the return toward the center, the ebb of the night when animate and inanimate nature with a weird thrill of expectancy turns its face toward the east. There is reason to believe that another cycle is about to begin, that we are on the threshold of another mystical era. German rationalism is less positive in its findings. A radical American has already asked in some perturbation if Professor Harnack has not gone to Canossa. Professor Armstrong, of Wesleyan, writes of the return to faith, and says that the "era of doubt is drawing

<sup>\*</sup> The Cure of Souls.

toward its close." The watchword of the day is, "Back to Christ," and a glance at the newest books suggests that the trend toward a moderate pietism is a sign of the times.

These periods are not so much cycles, after all, as spirals of progress—a sort of evolutionary switch back railroad on which the train apparently returns again and again to the same point but each time higher up the slope, a change of altitude, rather than a change of latitude. It is the struggle of Christianity with the inertia of the race; it is the natural ferment of the truth, and is inevitable when we consider the problem of race evolution to be solved and the character of the great Faith by which the work is to be done. Moreover, its consideration throws some light on the theological unrest

which is so marked in the best thinking of the day.

I. Christianity is essentially constructive. It creates. Whatever it touches it improves. It destroys only to reproduce in better form. It permits the seed to die as the condition and the prophecy of harvest. John the Baptist came—rugged, fierce, declamatory—and said, "Now also the ax is laid unto the root of the trees;" and the world waited and watched for the divine woodman. But the mission of Jesus was not "to destroy, but to fulfill." There was much that was wrong, many radical changes to be made; but it was correction and not destruction, fruition and not annihilation, that was needed. Thus the Master said, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." John was a destroyer. He declared war upon existing religious conditions. He thundered against the hypocrisy of the day; and, clothed in camel's hair and disdaining all luxuries, he dwelt a hermit in the desert. There was only one way to cure the evils of the time, and that was by unquenchable fire. This was his theory of reformation, and his idea of the imminent Reformer. So, when the Messiah had come and the world moved on undisturbed and political conditions remained unchanged, a great doubt oppressed the Baptist, and out from his prison came the momentous inquiry, "Art thou he that should come, or do we look for another?" John was in theory a destroyer, but Christianity is not a system of destruction. The least of those who have caught its constructive spirit, who are filled with the instinct of growth, whose ambition it is to lift, to enlarge, to exalt, is in so far greater than the great fore-runner who ploughed deep the furrow but had not the seed

ready with which to fecundate the waiting soil.

No scheme can flourish on a "Thou shalt not." No system of destructive criticism can ever be incorporated and abide. The world wants more than negation. Agnosticism, which, according to Frederick Harrison, is "the belief that there is a sort of something about which we can know nothing," can never be the conquering creed. Alaric and Genghis Kahn and Tamerlane are not the world's heroes. The world prefers a Robinson Crusoe, building his hut in the thicket and making the wilderness fruitful, or a Robert Clive, who gave India to Great Britain and daybreak to India.

II. In the constructive process Christianity has sought everywhere for material and for plans. It lays the world of thought and of motive under contribution. The Bible contains the word of God, but it does not contain all of that word. It does not claim to possess it all. On the contrary, it constantly refers us to other sources of knowledge and of truth. The heavens declare the glory of God, as well as the book. Paul testifies that God has not "left himself without witness," even where there is no Bible, "in that he did good, and gave us rain from heaven, and fruitful seasons." Coleridge is not a heretic when he says:

Believe that every bird that sings
And every flower that stars the elastic sod,
And every breath the radiant summer brings,
To the pure spirit is a word of God.

Jesus calls the lilies and the sparrows to give testimony, and God is ready to refer his controversy with Job to the war horse, the leviathan, or to the swing of Orion and Arcturus. These things were before there were any Scriptures. There is the truth of God and there is the purpose of God revealed constantly in history. The daily newspapers contain his marching orders. The nations of the world are our schoolmasters to lead us unto Christ. Every fragment of figured

clay from the mounds of Chaldea, every page of lettered papyrus, every hieroglyph of hoary Egypt is a fresh installment of

the message of God to man.

Christianity has drawn from all these sources. It stands ready to correlate all these truths. It is not ashamed to pick up a gem from the mire. It is not afraid to appropriate a great truth, even though it be born and bred in the haunts of great errors. It has heeded the counsel of Lowell written in a copy of Omar Khayyám:

Where Doubt's eddies toss and wheel Faith's slender shallop till her footing reel, Plunge! If you find not peace beneath the whirl, Groping you may like Omar grasp a pearl.

Philo, the Alexandrian philosopher, sought to harmonize the Mosaic and the Platonic philosophies, and adopted the word "Logos." This word is intended to mean the embodiment of the divine powers. It is impersonal; it is unintelligible; it is misleading. Out of it came the formidable gnostic heresy. It was a dangerous word to handle, as it was full of unexplored possibilities. Yet Christianity caught it, domesticated it, and it became the shibboleth of the fourth gospel, the sign manual of John the Beloved. As a religious symbol the cross is prehistoric. There was a cross on the great glass image of Serapis brought from the Black Sea three centuries before Christ, and the priests of Egypt begged that it might be spared as it was the emblem of their god and of the life to come. The Spanish missionaries found the natives of America worshiping the cross. It is engraved upon the oldest temples in Mexico and Central America-buildings of unknown antiquity. It was called the "key of the Nile" by which Osiris opened the fountains of the south and poured the life-giving river over the land. "Thor's Hammer," as it is called, found on ancient stones in the far north, is but a rude figure of the cross. The old Viking made a sign of the hammer over the meat offered at sacrifice; the Romish priest makes the same sign in the various services of the Church. Egypt, Assyria, China, Scandinavia have thus given to Christianity its most sacred symbol, and Christianity has not disdained to accept that which comes fragrant with the mystery of a world-wide reverence and hallowed with the associations of countless centuries. The pagan father in Norway received the newborn child, and, if he decided to preserve it, poured water over it and gave it a name. To destroy its life after that was murder. The child had been initiated into civil life—it had been baptized. And this, centuries before the first infant received its Christian name on the application of water and was thus initiated into the Church. Was there an exalted precept of Greek philosophy or a pregnant line of Greek poetry, it became a part of the message of this new religion to the world. Was there a suggestive Roman custom or a worthy Roman law, it has come down to us wearing the livery of the Christian faith.

III. Thus is prepared a system thoroughly qualified to become the efficient cause of race evolution. It is a specific compounded of the best ingredients. It is a piece of machinery in which are combined all the latest improvements. It is distinctly up to date, its appeal is ever fresh and new, and its tendency is always to construct and to dignify. For instance, it reveals God-a God large enough for the growing wants of the race, a God who by his essential nature helps the race to grow and gives it room in which to grow. In him we are led out into a large place. He is uncreated. He is infinite. He is the author of the past and the arbiter of the future. He is himself a builder, and whatever goes forth from his hand carries in it the impulse and spirit of development. This religious scheme reveals life-not merely the play of emotions, the enterprise of trade, the interchange of greetings which make our diary record, but the larger life as it stands related to the universe; the end of the path which has been left out of sight behind, and the end which is not yet on the horizon ahead. We are not strangers to ourselves, when we have listened to the teachings of Christianity; we are not strangers and pilgrims on the earth, as were the old patriarchs. It is Immanuel's land, and it belongs to us none the less because we go hence, by and by. We have learned why we are here, what we are to do while here, and the path that leads hence when the school is over.

There are religions and religions. Some keep men as they are. There is no stir, no progress. The dead hand is on the

brakes. The will of the fathers is the way of the children, and life stagnates. Other religions are distinctly evil. They encourage vice. They pander to the lowest instincts; indeed, they make the perversion of these instincts a religious service. and bring man in his devotions-in fact, by his devotions-to lower levels. Idolatry manufactures its gods, and gives them "few of the attributes of heaven and all of the attributes of earth." They are usually inhuman, rather than superhuman. "Think of Buddha and you become Buddha" is Chinese, and it is also psychology. If the life is to be exalted, the object worshiped must be superior to the worshiper. Hinduism and Buddhism offer no help in this world, and Confucianism offers none in the world to come. Mohammedanism knows nothing better than the sword as an evangelizing agency, and nothing higher than sense as the motive or reward of service. But Christianity puts man on the upward path, shows him the sun blaze on the summit, fills his soul with longing, and wings his feet with hope; then it keeps step with him upward into the light. In the struggle for supremacy between flesh and spirit Christ's Christianity is never on the earth side. It does not degrade the body; it glorifies it by making it subordinate. It does not destroy sense; it directs it.

IV. The effect of this is to magnify the individual. The value of human life is a modern discovery. It was the cheapest commodity in the market until quite recently. And that not only in pagan lands—in Rome, where the flesh of slaves was used to fatten the fish for the patrician table; in the Fiji Islands, where a life was sacrificed whenever a canoe was launched; in Dahomey, where the living wives were buried with broken legs in the pit with their dead husband-but in England, and even in America. England executed three hundred beggars in one year for asking alms. To shoot a rabbit in the New Forest of William I was to be hanged or boiled alive. To cut down a tree in an orchard, to steal property to the value of five shillings from a shop or forty shillings from a dwelling house, to break through a window and take goods at five o'clock in the afternoon, to counterfeit the stamp used as a tax on hair powder—this meant death. To stay away thrice from church was a capital offense in old Virginia.

It is the modern Christ who emphasizes the greater value of a man than a sheep. In the days of his incarnation Jesus tried to teach that the hairs of the head are numbered, that all heaven sympathized with the return of a single sinner, that one sheep on the mountains at nightfall meant distress and confusion through all the household and a night of unrest and wandering on the part of the shepherd. But the world forgot all this, and is only recently bringing it to mind. During the late war with Spain a crowd stood in front of one of the great metropolitan newspaper offices reading the changing bulletins. A little fellow had been dressed as an American sailor and placed upon the scaffold where he could walk back and forth in full sight. Suddenly he stumbled and fell. A cry of dismay went up from the crowd and one man, rough-handed, brown-faced, rude-mannered, cried out, with more or less of unreportable expletives, "Catch him quick, he's worth more than the whole newspaper!" The ancestors of that man would have left the boy out in the forest to die, if it had not suited their fancy to maintain him. The famous line, "I am a man, and whatever concerns humanity concerns me," when first uttered on a Roman stage brought the whole audience to their feet with shouts of applause. Yet, the man in the play who gives expression to such a noble sentiment is the father who a little earlier had complained because his wife exposed one of their children, instead of killing it as he had commanded.

Abraham prepared to put Isaac to death without any scruples of conscience. His father-heart was broken, his faith in God's promise that in Isaac the earth should be blessed was shaken, but there is no reason to believe that there was any question in his mind from the ethical standpoint. To-day, the moral complexion of such a sacrifice would be argued as proof that the command did not come from God. Abraham had no such problem to solve, as his valuation of human life was vastly different from that which now obtains. Wherever Christianity has been permitted to proclaim its whole message it has taught that life is sacred. The Spanish Inquisition, the horrors perpetrated in the Netherlands, the atrocities of Cortes and Pizarro were made possible by first crippling the true Faith. The new head of the Church in Rome was a perver-

sion of, and a libel upon, the system he claimed to represent. One of the surgeons of the Charity Hospital, Stockholm, experimented at first upon calves with the virus of black smallpox. But this was expensive, and, according to his own declaration, he eventually used children as subjects since children were cheaper than calves. In the Vienna hospital experiments were made upon the hapless patients with hyoscyamine sulphate, while the tortured victims would again and again beg on bended knees for death as a relief from their suffering. Here, Christianity was virtually discarded, and a dead materialism took its place. Men and women are only animals. And this is science, whose "sweet reasonableness" is so often pledged to check the despotism of the Church, unlock the fetters of tradition, and preach the brotherhood of man. these atrocities are perpetrated in this sacred name. Not a perversion of science, but a science without religion-a cold, planning brain, an unsanctified intellect, a lawless corsair steelprowed and armor-clad that ranges the seas, obedient to no orders, owing no allegiance, carrying no flag, ready to ride down anything that crosses its path of discovery or conquest. Christianity founded those hospitals and now pleads to control them, and, when it does, experiments with living flesh to gratify curiosity or to establish some personal dictum will cease, for the body is the temple of the Holy Ghost.

A religious scheme that develops the individual gives the race better leaders, and the race has come into its kingdom largely through leadership. Men of power are more than a product of their times, they are the producers as well. They represent in the beginning the best possible raw material, before it has been wrought upon by the machinery; in the end they improve the machinery. The times help to develop them, and they enrich the times so that the next evolution is yet larger and better. The history of the race cannot be written if we leave biography out. It will be full of impassable gaps. Greek philosophy is terra incognita, without Socrates and Aristotle. Charlemange is another word for mediæval Europe. It has been said that "time was the parent, and silence was the nurse of the British Constitution;" yet the growth of that majestic unwritten instrument cannot be noted without a

study of the lives of Sir Matthew Hale, Lord Somers, and others. Christianity trains leaders. It brings out the best in the individual. In shows him, indeed, that there is a best in him. It plants the first seeds of self-respect in the heart, and stands guard over the field as the harvest matures. It makes the man who makes other men. It stimulates to the best endeavor those who become a stimulus to others. It is the normal class where the teachers of the world are in training. But it deals also with the rank and file. Its mission is not only to the man on the bridge, but also to the man behind the gun. In its leavening of the individual Christianity leavens the whole lump. The crowd is only an aggregation of individuals, the race is only a confederation of units. If each man is of the blood royal it is a race of kings. The religion of Osiris built obelisks, written all over with silly compliments to the reigning Pharaoh, and pyramids in which one man was buried and in the construction of which thousands of other men died under the lash. The religion of Jesus Christ builds in that same land a giant dam across the Nile, by which thousands of acres are to be irrigated and hundreds of thousands are to be fed. Rome called its inns hospitalia, and lodged there the favored guest; Christianity calls them "hospitals," and means either a place for medical treatment or an asylum for the poor. Christianity denies the theory of Epicurus and Lucretius, that the gods never interfere with life on this earth, that the concerns of the world do not affect them, that they dwell within

> The lucid interspace of world and world, Where never creeps a cloud nor moves a wind, Nor sound of human sorrow mounts to mar Their sacred everlasting calm.

Its pleasure is to reveal to us a God who looks after the grass of the field, and provides for the ravens that venture upon the shelterless winter without storehouse or barn. When the barbarians came down upon Italy and the race seemed to be swept from its moorings, Christianity put herself at the head of these savage world-breakers, taught them how to form stable governments, and led them into the path of progress. When the dark ages followed, as a result of this

overthrow of order, and learning was about to be buried in the ruins of the cities and kingdoms that went down in the track of Genseric and Attila, Christianity opened her cathedral schools and trained her priests and monks to keep the "fires of literature burning by the side of the fires of the altar." When that learning seemed destined to become the heritage of the rich and leisured classes only, Christianity taught Gutenberg how to carve his movable types, and prompted Luther to break the dead hand of the obsolete languages and turn the Bible loose in the mother tongue.

The result of all this may now be clearly seen. The development of the individual means the overthrow of feudalism, civil or ecclesiastical. There are still traces of mediævalism in theological opinion and relics of feudalism in ecclesiastical polity, but they are doomed by the law of the survival of the fittest. This, of course, implies revolution, as well as evolution, and revolutions destroy many an ancient landmark and disturb many a night's slumber. It means the birth of modern criticism, and since Christianity is the foster mother of criticism we need not fear that the latter will ever become a matricide. Out of this uplift have come Columbus and Magellan and Da Gama in discovery; Bacon and Descartes and Darwin in science; Luther and Savonarola and Wesley in religion; Delitzsch and De Wette and Driver in exegesis. Out of it has come modern history, where every man has a right to look for the truth. And the honest quest of truth and its fearless announcement when discovered are the surest safeguards against the reactionary forces ever in evidence, that would block the wheels of progress, stagnate the currents of evolution, and stay the sunrise that is breaking over the world.

John J. Meley

## ART. III.—THE MINISTRY OF ART.

ART is not merely to rejoice and adorn man's being, but is necessary to his just balance and crowning. The true artist—be his language architecture, sculpture, painting, poetry, or music—is ordained for the enrichment of human life. He reveals the scenes, invisible to so many, where heaven and earth meet and celestial glory mingles with commonplace realities. A great teacher of our day—one of its prophets—has said, "To the discernment of truth and beauty, to the arousing of man's imagination, to the widening of the span of this celestial region art is mainly dedicated, and this most truly is its mission." "I am convinced," writes Delaroche, a great French painter, "that painting, as much as literature, may act upon public opinion." Painting, art in all its forms, is literature for those who can read it.

That art has a religious mission is evident alike from its nature, history, and subjects. Dante declared that "art is God's grandchild." What did he mean by this aphorism? Probably, like many seers, he saw in the universe the expression of God's thought, and in man the crowning creation of the infinite Artist, the most significant manifestation of his glory. This was a part of Paul's thought in the passage, "The invisible things of Him . . . are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Shakespeare also says, "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!" And man, in apprehension like a god, has a similar longing to create, to express his thoughts and desires in sensuous forms. When he does thus create, Dante would call his work "art," or "God's grandchild." As in the creation of the world, "the Spirit of God moved upon the face of the waters," when "the earth was without form, and void," fashioned it into order and beauty, and peopled it with myriads of living forms, so this selfsame creative Spirit, inspiring some veritable son of God, bodies forth in the works of art.

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In all ages, among all peoples, the influence of the divine Spirit has been termed "inspiration" or "illumination;" it has been regarded as a fructifying afflatus of the creative Spirit, giving ideas and desires, quickening human insight to discern in the manifold and illusory appearances of nature a universal order and an eternal significance. Albrecht Dürer says, "The mind of the artist is filled with images; God gives much power to the man who is rich in artistic perception, for God alone knows how a beautiful picture ought to be made, and he to whom God reveals it knows it also." When Haydn perceived the tones by which he represents the breaking forth of the light at creation, he exclaimed, with outstretched arms and a loud voice, "This is not of me, it comes from above." Now this inspiration or illumination may be direct—the shining of the Infinite into the soul of the artist. Such was the inspiration of Fra Angelico. Raphael's letter to Castiglione is significant in this connection: "Since good judges and beautiful women are rare, I make use of a certain ideal that hovers before me; if this now has anything good in art, I know not, but I take much pains thereabout." Or the inspiration of the artist may be indirect; it may be kindled by sense impressions from the world without, the creative in man corresponding to the creative in nature and re-creating the world of appearances into an ideal world of general conceptions. The inspiration of Wordsworth was of this indirect character. He indicates its source in a poem written a few miles above Tintern Abbey:

For I have learned To look on nature, not as in the hour Of thoughtless youth; but hearing oftentimes The still, sad music of humanity,

. . . And I have felt
A presence that disturbs me with the joy Of elevated thoughts; a sense sublime Of something far more deeply interfused, Whose dwelling is the light of setting suns, And the round ocean, and the living air, And the blue sky, and in the mind of man: A motion and a spirit, that impels
All thinking things, all objects of all thought, And rolls through all things.

In another poem Wordsworth also says:

My voice proclaims

How exquisitely the individual mind
. . . . to the external world

Is fitted; and how exquisitely, too,
The external world is fitted to the mind
And the creation (for by no lower name
Can it be called) which they with blended might
Accomplish.

Herder felt the same influence, when, addressing a harp, he asks, "What sings in you, ye strings, what sounds in your tones?" and answers, "The world-spirit steps forth into the harmony in whose hands our soul itself becomes a harp string."

The feeling that the external world awakens passes through many gradations. It may be the mere exhibitation of spirits, or intense sensuous delight in graceful forms and brilliant colors, or it may mount to spiritual rapture. It is not the noblest tendency of the soul to rest in feeling; thoughts are awakened, the ideas suggested by these sensuous objects are presented, and when intense thought is blended with intense feeling the highest religious and artistic activities of the soul are generated. The nature of these activities is explained by the character of the factors that produce them. Intense sensuous delight, with little thought, produces only beautiful idolatry in religion, gorgeous description in poetry, and picturesque fidelity in painting. On the other hand, intense thought with little sensuous feeling results in rationalism or formalism in religion, and in the merely allegorical or didactic in poetry and painting. Every great achievement in religion or in art involves the cooperation of keen sensibility and profound reflection upon lofty ideals. The convictions of the artist give character to his work; his grasp of truth, his ideals, his relations to humanity, and his environment-all these breathe in his creations and make them living. Inspiration would be only a passing flame, were it not fed by meditation; thought makes the mind of the artist a magnet, which draws to itself images and ideas and thus enables him to create out of the garnered wealth of his own soul and the universe. "Let no one hope without deep thought," said Plato, "to fashion everlasting material into eternal form."

Among painters of the present century Corot is one who has received his inspiration largely from nature, "the creative in him corresponding to the creative in nature," and by their "blended might" accomplishing creations that mirror in a remarkable degree his own character and that of nature. We are told of him:

Even in the last years of his life you could see him, when night came, leaning out of his little window at Ville d'Avray, as in the time of his youth, his poetic soul absorbed in contemplation, and gathering from the tranquil purity of the stars treasures for the morrow. Corot dreamed by night; and by day, in the night of nature, wrote his dreams on his canvas. It was thus by the observation of beautiful things that his heart became golden and his palette silver.

Nature in her myriad forms has continually wooed the soul of the artist to give to her illusory appearances fixity and completeness. Her sympathetic power over the human spirit is revealed by the noble landscapes of Claude Lorraine, Turner's mystery of light and Rembrandt's mystery of darkness, Ruysdael's solemn pathos and Millet's humble grandeur, Diaz's evangels of color, and Daubigny's frank, human messages. The ministry of earth, sea, and sky has a goodly band of apostles, and the best of them reveal in their paintings the eternal Mind shining in a world of material forms.

Nature, however, has not in the past been such an interesting and inspiring theme with artists as has man in the full developed energy of his physical, intellectual, and spiritual powers. The Greeks delighted in the external forms of human life. Their gods were made in the image of man. Man, as warrior, as athlete, as a lover of culture or of pleasure, was an engrossing object of study and a source of continual inspiration. The mystical element was ignored, except so far as it was expressed by an inner repose and dignity. Sculpture naturally became the favorite art of the Greeks. The genius of the sculptor was exercised in bringing out in their truth and significance whatever in man is sensuous and plastic. To artists under the influence of Christianity the spiritual nature of man has, however, furnished the most enthusiasm and inspiration. The soul is glorified, and often at the expense of the body. Christian virtues have no necessary connection

with bodily symmetry and grace. A Greek faun must be graceful, a Greek god must be beautiful, a Greek athlete must be vigorous, but a Christian saint without any physical charm might be enshrined with glory. The Greek had no appreciation for such beauty as Bernard of Clairvaux saw in his hymn to the Crucified One:

All the strength and bloom are faded, Who hath thus thy state degraded? Death upon thy form is written; See the wan, worn limbs, the smitten Breast upon the cruel tree!

Thus despised and decorated,
Thus in dying desolated;
Slain for me, of sinners vilest,
Loving Lord, on me thou smilest,
Shine, bright face, and strengthen me.

Christianity and art have always been intimately associated. except in the age of the Puritans, when, as Lowell says, "they turned beauty out of the meetinghouse, and slammed the door in her face." But that was a perverted Christianity, and the art of that age was also perverted; beauty was debased and made a substitute for something higher and purer. To use Tennyson's terrible phrase, "She was a procuress to the lords of hell." Art, however, generally courts the ideal, and the lofty ideals of Christianity have been the objects of profound and reverent study by the greatest masters of art. Why have the birth, life, sufferings, death, and resurrection of Christ been such favorite themes with artists? Because the absolute ideal of human perfection was in Christ made flesh, and these are the crowning incidents of its manifestation. Why have the Virgin Mary, Christ's disciples, and the saints of the Church figured so prominently in painting? Because they are conspicuous manifestations of the divine Spirit in the religious life of man. By their Christlike characters and lives they are, in some measure, re-representations of the divine ideal in humanity.

It is with such reflections as these upon the lofty mission of art that we pass to the consideration of a painting of wonderful spirituality which has recently been brought to America"The Disciples at Emmaus," by Dagnan-Bouveret.\* This artist is remarkably sincere and truthful in his presentation of whatever objects he paints, and most painstaking in his work. No detail is neglected; everything, however small, has its own character, and is delicately and sympathetically presented. That religious subjects have much occupied his mind is evidenced not only by this picture but by "The Consecrated Bread," a "Madonna and Child," and "The Breton Women at the Pardon." His treatment of these themes is reverent, with none of the bumptiousness in regard to sacred things which disfigures the works of some French painters. A distinguished art critic says of his work:

In the present day, when insincerity and superficiality parade themselves in the exhibitions, and too often receive from the world commendation they do not deserve; when fads and experiments are leading many a good man in art into devious paths; when a rush for notoriety and quick success almost excludes from view those who are content to strive in an honest way to achieve that which they know is true and good; when fame cuts capers and casts her laurels all too carelessly, it is more than gratifying to find such a man as Dagnan-Bouveret steadily pursuing his ideal, regardless of clamor and strife, and remaining faithful to the principles which have made all the good art of the world. When the dust behind the fin-de-siècle chariot shall be cleared away, we shall find the work of such men as Dagnan standing like signposts on the road to point the way to truth.

These strong words of this art critic are refreshing. Any influence, which in art or life, that leads man away from the merely material, from the mere facts of existence, should be commended. A shallow realism has been the dominating tendency in the last twenty-five years. The attention has been concentrated upon objects, upon facts, without any regard for their meaning or connection. The naïve remark of a certain person, that he cared so much for facts that he disliked to think they had any relations, illustrates this tendency. We have had so many pictures that required a lecture on optics to explain them—kaleidoscopic juggleries in mysterious frames, unfamiliar and accidental collocation of objects, conundrums of color.

<sup>\*</sup> Purchased in Paris, by Mr. Henry C. Frick, and presented to the Carnegie Institute, of Pittsburg, Pa., as a memorial of his daughter.

In fiction, also-another form of art-we have been deluged with literal transcripts, colored photographs of the seamy side of society. Zola, who is such a brilliant exponent of this style of art, says: "I can quite see the reason why classicalists and romanticists drag me in the mud. It is because we deny their bon Dieu, we empty their heaven, we take no account of their ideal." Zola repudiates the culture of beauty as heartily as he does that of all other worship. He also casts aside all ethical considerations. "You have nothing to do with them," he tells his disciples. "Sympathy with good or hatred of evil is as much out of place in your work as would be a chemist's anger at nitrogen, because inimical to life, or his admiration of oxygen, for a contrary reason. Your aim should be to produce a composition that logically classifies and correctly values the facts." These realists have worked in harmony with an iconoclastic disposition in our age which has been sneering at and seeking to smash sacred beliefs of all kinds. They have encouraged the tendency, all too prevalent in this matter-of-fact nineteenth century, to live wholly in the seen, to be satisfied with the bread-and-butter theory of life, to keep a keen eye for commercial values and a mastery of the means which command success as the world calls it, but to discourage imagination and faith, to be absorbed with the shams and shows of things.

All these tendencies mean spiritual deterioration and death. The materialist, whether in art or in life, faces a mass of dead facts without any means of connecting and explaining them. In the world of thought materialism has been put upon the shelf. All the great thinkers contend that a world of dead facts is an illusion; the truth of the world, that which makes it real, is its spiritual life. The smallest part of the world cannot be explained except upon the supposition that it is interpenetrated and energized by an infinite Mind. In no university of Europe or America is materialism taught to-day; and it is a significant fact in this connection that Dagnan-Bouveret's "Disciples at Emmaus," which was exhibited at the Salon in Paris in 1897, was regarded as the picture of Europe for that year. Thus the best and latest thought is teaching the same great truth, that the real includes the ideal,

that the crown and glory of matter is the spirit shining through it. The subject of this painting is the incident described in the twenty-fourth chapter of Luke, in these words: "And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight." The dominant note of this painting is its luminosity, which the artist represents as proceeding from the glorified spirit of Christ. There are many technical excellencies—faithful drawing, skillful gradation of values, a sympathetic color-scheme, faultless composition, characteristic figures-each full of interest and well worthy of study; but all these beauties of execution lead up to, and culminate in, the luminous glory which shines from the face of Christ with a splendor such as even the golden sunlight in the background cannot surpass.

The picture is a most ambitious one. To portray the reappearance of Christ in a terrestrial body, from which his spirit was gradually extruding itself and through which it was pouring its ultimating celestial glory; to delineate a face "decomposing but to recompose"-what a daring theme for a painter! That the painting is tolerated by an enlightened public is great praise; that it awes, tranquilizes the beholders and makes more real a spiritual world, shows that a great truth is struggling for expression. Following the precedent of some great masters the artist represents himself, his wife, and child as gazing intently upon the central figure. He thus indicates the different attitudes of mind by which persons in the nineteenth century regard this great truth. Some accept this truth of a risen Christ, glorifying all who come into communion with him, like the child in the picture, in a filial spirit; some receive it reverently and lovingly, like the wife and mother; others regard it as the artist himself seems to in the portrait, thoughtfully, perhaps skeptically, but with their best instincts

Cleaving to the sunnier side of doubt, Clinging to faith beyond the forms of faith.

The picture was painted in harmony with the spirit of this hoping, doubting, yet believing nineteenth century, which is so well represented by Tennyson. He possessed the scientific spirit and was sensitive to the doubts of his age; his way was through shadows, but sorrow for the loss of his friend Arthur Hallam, gave him eyes for the other world; and, after long groping, by a sublime venture of faith he exclaimed:

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove:

Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made.

There are many pictures which have some sweet story to tell of the wonder, bloom, and beauty of the world; and whatever draws us into a more sympathetic appreciation of nature brings us closer to the heart of the Eternal. But this painting proclaims the surpassing glory of the divine Spirit and those eternal realities which "eye hath not seen, nor ear heard." This picture, furthermore, suggests how hazardous it is to assign a limit to the realities of the spiritual world which the soul may discern while in the body. The heights to which one may be carried when the high tides of the spirit come are far beyond all human measurements. Science builds its banks along the river of investigation and says, "The channel of the known is so wide;" but, when the flood of divine effluence comes, the river overflows its banks and spreads over territory which it has never touched before. In the whole course of history there has never been a time in which heaven has not broken through the veil and shone into the soul. "Authentic tidings of invisible things" have always come to the spiritually-minded, and some of their most precious messages are enshrined in art.

D. Darchester fr.

## ART. IV.-A REVIEW OF THE SITUATION IN CHINA.

Should the present situation in China be looked upon as a calamity? Were the eight years' war of the American revolution a calamity? Or were the four years' civil war-with the millions of money spent and the millions of lives lost, with the homes broken up and friendships destroyed, with the social ostracism and political strife engendered—a calamity? Only the fool would answer, "Yes." There is that which is more precious than life and lucre, more desirable than present peace and business prosperity. Whether or not, therefore, the present situation in China should be looked upon as a calamity will depend upon its outcome. If the result leaves China as antiquated and antiforeign, as narrow and bigoted, as she has always been; if it engenders political disputes and national animosities among the European governments; or even if it results in the dismemberment of the oldest empire on earth, and its division among a lot of governments which are not able to control peaceably the territory they at present possess, it will be indeed disastrous. But there are conditions which may be brought about by the present situation which could not have been accomplished by any other. And there is no birth without travail.

The government at Washington is to be congratulated on the position it has taken from the beginning up to the present time. Its refusal, either because of the urging of interested business syndicates or the slurs of sensational newspapers, to be led, or driven, into a hostile position in regard to the Chinese government calls for our heartiest congratulation. The refusal of Admiral Kempff to join in the unjustifiable attack on the Taku forts was in harmony with the attitude which the United States has always held toward the Chinese government—an attitude which merits and receives the gratitude of the Chinese people; and it is a fact worthy of note that this gratitude has been shown by the Chinese toward Americans from the beginning of their intercourse until the present time. Our treatment of the Chinese has not always been the best, though it has probably been as good as those

who came to this country deserved. Our treatment of them, however, has been very unlike their treatment of us.

It is always an understood fact that the Chinese hate all foreigners and that the general sentiment of the people, exclusive of a very respectable and influential minority who have obtained a more or less intelligent idea of them by business or educational intercourse, is that they would be better satisfied if they would all leave China, taking with them everything they have brought and without any intention of returning. And this is not without reason, because every time they have come in violent contact with a European government the Chinese have "eaten grief," as they call it. England, France, Germany, and Russia have assumed an attitude of hostility and have punished the Chinese government because an ignorant or antiforeign official did not prevent a more ignorant populace from offending them. And it is only just to both parties to say that this attitude on the part of these Europeans was taken with the fond hope that it would give offense, not so much because they desired to cause trouble as that they wished to strengthen their own position in the East, and open up a lucrative foreign commerce. Not so with China and the United States. They have never met except as friends. Having come together in a business capacity, they have transacted their business peaceably and have parted friends. Having met as missionary teacher and pupil, their intercourse has always been one of harmony. For here is a fact which should be quoted by every newspaper in the United States that, unless the missionaries at Pao Ting Fu have been massacred, no American missionary nor any American has ever suffered death at the hands of the Chinese while peaceably pursuing his daily task.

It is always a recommendation in the eyes of the Chinese for a "foreign devil" to be an American. And this has been shown in more ways than simply their failure to murder them. It is a well-known fact that in their spasmodic efforts at reform the Chinese have established educational institutions at various times and of various kinds in different parts of the empire. For many years their only educational institution of any note was the Imperial College at Peking, and this

from the time of its inception was under the control of an American as its president. When, on the edict of the emperor, a university was opened at Peking, an American was chosen for its head. Again, when the Imperial University was opened at Tientsin, another American was chosen as its president. Still later, when it was decided by the China Merchants' Steamship Company and the Chinese Telegraph Company to open a college in Shanghai, an American was put in charge, and this same man was made the nonresident chancellor of the university opened by Liu K'un-yi at Nanking. And, when the Chinese merchants and other business men and officials decided two years ago to open a school for the higher education of Chinese girls in Shanghai an American lady was chosen as principal, while an American also stands at the head of the English school in connection with the arsenal at Shanghai. In case anyone has a disposition to believe that the Chinese despise the American missionary and look upon him as an uncultivated, uneducated mischief-maker not to be tolerated or associated with by the literary or mandarin classes of China, let us remember that all these institutions are not only presided over by Americans, but that all these persons went to China as missionaries, and that the missionary as a mischief-maker or a boor does not exist in China except in the mind of unchristian travelers and ungodly business men. But we have neither the disposition nor the need to defend the missionary.

If the mischief-making of missionaries is not the cause of the present trouble, to what then can it be attributed? There is no single cause to which the Boxer uprising and the sympathy it obtained from the official classes and the throne can be attributed. The uprising would have been a small matter and of short duration had it been without official and royal sanction. The Boxers themselves were untrained and unarmed—a mob of country villagers, who would have been unable to withstand the attacks of a trained army, however poor it might be, had it been placed in opposition to, instead of in sympathy with, them. The first and greatest cause, therefore, of the present national and international troubles is the hostile attitude assumed by the Chinese conservative govern-

ment toward all things foreign, this attitude having been brought about not by external causes but by internal dissensions and disputes. In other words, the present trouble, as it appears in Peking, is the result of the strenuous opposition assumed by the empress dowager and the conservative party to the proposed reforms instituted by the emperor and the liberal party, under the leadership of such men as Chang Chih Tung,

Prince Ch'ing, and K'ang Yú-wei, two years ago.

We propose to show that if an accusation is brought against any phase of foreign innovation it must be made against all—business, educational, and religious affairs alike and all must be led as prisoners to the bar and be made to confess that they had a part in stirring up the opposition of the conservatives. The cause of the disturbance began not less than a quarter of a century ago, when foreign stores were opened on Legation Street, in the city of Peking. The eunuchs from the palace came to these stores and purchased toys for the emperor, Kuang Hsu, in whose baby mind a love of foreign things was thus developed. As he grew older the character of the playthings changed, but his love for things foreign still remained, taking the shape of telegraph, telephone, phonograph, electric light, clocks, watches, stoves, electric cars, graphophones, gramophones, and X rays, so that, at the beginning of the present trouble, there was in the Peking University a kinetoscope which was brought there as a gift for his majesty, and left in its care because the person bringing it had to leave Peking posthaste on account of the coup d'état. From the babyhood of the emperor until he was dethroned there was not a year, perhaps not a month, when some piece of wonderful machinery or remarkable invention was not brought to him, until at the present time the emperor's rooms in the palace in Peking, we have been told by the eunuchs residing there, are filled with various kinds of foreign wonders, and present the appearance of a museum, rather than that of a palace or a home. Business, trade, manufactures, toys, curios, and inventions are at the root of the present difficulty. "Behold, how great a matter a little fire kindleth!"

Having tasted—no, having mastered the products of the modern inventive genius of the western world—the emperor

turned his attention toward education. First, he studied the English language, and then purchased and examined every work that has been translated from a foreign tongue into the Chinese. He confined himself to no one kind. Medical, governmental, scientific, philosophic, religious books-embracing treatises on mathematics, chemistry, physics, astronomy, physiology, mental and moral science, international law, and political economy, with all kinds of religious books, including the Old and New Testaments, and even the translations into English of the Chinese classics—were comprised in his list. To say that he studied them all would not be true. But it is no small part of an education to possess a book; and before he began his reform Kuang Hsü possessed every book in the Chinese language concerning foreign affairs. He spared neither pains nor expense in providing himself with tools. He was thorough. He not only studied foreign books himself, but he caused all those associated with him to examine them, and opened "foreign schools" in various places throughout the city and in other cities, in order that all those who were disposed to do so might follow his example, so that education is a party to the Chinese reform.

Among the religious studies of Kuang Hsü, he was especially interested in the gospel of Luke. Every day he had a part of it copied in large characters, which he read, and it soon became a street rumor that the emperor was going to become a Christian. This surprised some, delighted others, and angered still others, and, as a matter of course, caused a stronger opposition to, than sentiment in favor of, it, though there was a rush on the part of both officials and people for all

It is a well-known fact that the difficulties which arose between the Roman Catholic Christians and Boxers in Shantung, more than a year ago, were the direct cause of the Boxer uprising. This, however, was not because of any fault on the part of these Christians, but because of their resistance to the persecutions of the Boxers. Nor was it because a Christian community aggravated the heathen about them. The sole cause of the trouble is that there are certain hoodlums in every village who are willing to take advantage of any sentiment of

kinds of books which pertained to foreign affairs.

opposition by a majority toward a minority and therefore to persecute them. So that in this view religion is also a party to the present trouble.

More than two years ago two German missionaries were murdered in the province of Shantung. That the Germans should have made the Chinese feel that it is not wise to ruthlessly destroy the lives of German subjects goes without question. Every government which of its own free will makes a treaty with another is bound to shield those whom it promises to protect, no matter what their business or profession, while they remain its citizens or subjects. But the feeling of the Chinese and the sentiment of the world has been that Germany made this a pretext for stealing a port and extending her influence over a province. It will be remembered that Li Ping-heng was governor of the province of Shantung at the time, and because of the killing of the two missionaries was cashiered until the time the emperor was deposed. When the empress dowager took the throne she appointed him inspector-general of the warships in the Yang-tse valley. When the present trouble arose she called him to Peking. That the German minister was massacred at the instigation of the man whom Germany had thus disgraced we dare not say; but it is significant that he was the only minister murdered. If anyone is disposed to raise the question as to why a member of the Japanese legation should have been murdered, we need only answer that China has not forgotten her disgraceful defeat of five years ago. If again, the question is raised as to why three missionaries of the English Church should have been killed, we answer that it is because they wear long black robes similar to those worn by the Romish priests, and it was between the priests and the Boxers that the trouble first arose. The murder of these three missionaries was the result of Boxer wrath, while the murder of the members of the German and Japanese legations was the result of official hatred. We therefore cannot but look upon the German and Japanese governments as being party to the present troubles. Nor, indeed, should we exclude Britain and Russia, for the Chinese have not forgotten the recent taking of Wei-hai-wei and Port Arthur.

A few years ago there arose a discussion about the division

of China into "spheres of influence." England, as is her wont, appointed a man eminently fitted for the position to go to China and make a thorough study of the question and report. This was done in a masterly way by Lord Charles Beresford, and ought to have ended the discussion forever. But there are in the ports of China several small sensational sheets—we wish it understood that we do not make this accusation against all the foreign newspapers in those ports-which have continued the discussion from the beginning to the present time. This has stirred up violent opposition among the conservatives, and especially in the mind of the empress dowager, as is shown by her edicts; and this opposition is not without reason. Let the Chinese in San Francisco or New York, or both, start newspapers in which they constantly discuss the shortcomings of the United States government, rebuking both city and national officials and advising the division of the United States into "spheres of influence" among the Powers of Asia, and what would be the result? The peaceful citizens of these two ports, in this land of freedom of speech and a free press, would rise en masse and destroy these Chinese printing houses at once, before the government had time to prevent them. In a word, the sensational foreign press in the ports of China was party to the cause of the present uprising.

To say that the Chinese government caused the repeated persecutions of Roman Catholic Christians in Shantung, which was the beginning of the present uprising might be true and might not-it would be a statement one would never be able to prove. To say that the government at Peking has been in sympathy with the Boxers from the beginning would only be an assertion for which evidence has appeared in the attitude of the high officials toward the Boxers and that of the central government toward those high officials from the beginning. When Yü Hsien, the antiforeign governor of Shantung at the time the Boxer movement began, was appealed to for protection by the foreigners again and again, his only answer to them was that he could not promise them protection. This continued until the complaints against him were so numerous and imperative that the empress dowager was compelled to recall him to Peking. She gave him two audiences, conferred upon him the character for happiness, and appointed him governor of the province of Shansi. When his successor, Yuan Shih-k'ai, was appointed and gave his brother command of the army, with orders to put down the disturbance, the latter was soon recalled because of the harsh methods he used in dealing with the Boxers. When General Nieh Shih-chun attacked the Boxers between Tientsin and Peking, killing five hundred of them, he was immediately rebuked and ordered back to camp. It is also unnecessary to speak of the attitude of such men as Prince Tuan and the Kansu general, Tung Fu-hsiang, who when they came upon the scene, came as allies of the Boxers. What we wish to show is not that the central government was allied with the Boxers at the end of the movement only, but that it was behind it from the beginning.

Where, then, shall we look to find the real cause of the present trouble, and who can legitimately be held responsible? It is found in the conservative party and their opposition to the reforms of the emperor. This has appeared in many and various ways. As soon as the empress took control of affairs she burned all the foreign books the emperor had bought. This was told the writer by a eunuch from the palace who was a friend of the one who came to him daily to buy books; and the empress at the same time banished the eunuch who bought the books for his majesty. She then tried to prevent the opening of the new Peking Imperial University, but the emperor had set aside money in such a way that even she with all her power and ingenuity was not able to secure it, nor even divert it to other ends. Such a sentiment of opposition to foreigners and foreign affairs was created among the students of the institution that it was almost ruined as an adjunct to the government or an assistant in any efforts at reform. Such men as Ch'i Hsiu-who had been president of the Board of Rites, and who was dismissed by the emperor for an attempt to foil him in his efforts to allow the people to address him with closed memorials-was reinstated by the empress dowager and made a member of the Grand Council and the Tsungli Yamen. Chao Shu-ch'iao, one of the most antiforeign officials of the present time-a former governor of Chiangsuwas summoned to Peking and made the president of the

Board of Punishment, member of the Tsungli Yamen, and the successor of Chang Yin-huan as superintendent of the Board of Railways and Mining, the former having been ban-ished at the time of the coup d'état. Such men as Hsü T'ung and Ch'ung-yi, lifelong antiforeign officials, were made tutors to the boy who was selected to take the place of the dethroned emperor.

These men were the advisers of the empress dowager, and the edicts which she issued embodied their sentiments as leaders of the conservative party, as well as her own, and as such leaders they should be held responsible. In two years of effort at government they have shown that they are out of sympathy with the whole world and are unable to carry on a system of government which is acceptable to the great viceroys and the liberal party or beneficial to their own people. They have compromised themselves with the whole world, if they do not prove to have bankrupted the empire. It is therefore impracticable and impossible that such men and such a party should be kept in power. The question therefore arises -and it is one of the most important, if not the most important, question which now engrosses the attention of the world-What should be done under the present circumstances? What is the duty of the allied Powers to China and the world in this crisis in the East?

China is not without resources. There is a China unlike that which has appeared in the cartoons of the past few months. The Chinese people are many-sided. They can furnish from their four hundred millions of people those who are prepared for every emergency that may arise. For twenty years and more a party has been developing which only needs a civil leader to make it the dominant power of the East. From all the schools that have been established in China have gone out young men who have carried with them an influence antagonistic to the ultra-conservatism of the octogenarian leaders we have just mentioned. In the conservative party at the present time there are no men of strong character and political power under sixty years of age. The liberal party is made up of young men who, in spite of all the opposition of the dowager and her party, have been steadily preparing

themselves for the revolution which they know is inevitable. A division of China would throw the power of all these young men in favor of China and against the allies; and they will fight to the death for China because they are patriotic. But put the emperor or a liberal leader in power, and all the great internal, as well as international, problems are solved. Put the liberal party in power, and there will be no trouble about the protection of the foreigners in any part of the empire. Not only so, but they will be sought as teachers of foreign ideas. Let the people feel and know that the officials and the throne are in favor of introducing western education and improvements, and the revolution of China may be accomplished in less than a quarter of a century.

This is not all. The Powers desire an "open door." Put the liberal party in power, with such a man as Kuang Hsü on the throne, and there will be no trouble about freedom of trade. The open door is as much desired by the liberal party as by the allied Powers. They realize the inability of any nation to accomplish its self-development, and desire to put into operation every resource which will bring about the opening up of the hitherto undeveloped wealth of the Chinese empire and furnish a proper living for the Chinese people. And they look upon intercourse with the West as the only pos-

sible way of doing it.

We therefore do not regard the present uprising in China as a calamity, but as one of the greatest opportunities of the age. It is a crisis. The disposition of China is put into the hands of the allied Powers. They may be controlled by self-ishness or by benevolence and generosity. They may break China and destroy the peace of the world, or they may make China and guarantee the peace of the world. Which shall it be?

Isaac M. Headland,

## ART, V.-FIRST, THAT WHICH IS NATURAL.

Religion can never become thoroughly wholesome until it becomes entirely natural. It is not an exotic, but has its foundations in the nature of things, having had its evolution just as certainly as civilization has had its evolution, and having followed much the same order. Religion is not an afterthought, nor a makeshift, nor a piece of patchwork, but must be recognized as an essential part of the outfit for humanity in this world. Its evolution has been so distinctly marked that its history can be clearly traced.

Man's sense of need and fellowship, which doubtless led to the worship of higher powers and which is of the very essence of religion, could find expression on a plane no higher than that of his own intelligence. He could not worship better than he knew, and we may well believe that it was a great thing for him to be able to begin to worship at all. He did well to worship trees and stones, rivers and wells, earth and sun, and whatever else represented to him that weird conception of supernaturalism which could find expression only in that way-nature-worship, and fetich, and totem losing in significance and true worship gaining just in proportion as man's knowledge of nature increased. As nature comes to be better understood, the significance of that which is behind it becomes more apparent. The heavens have declared "the glory of God," and the firmament has showed "his handiwork," but this has always been in the ratio of the knowledge men have had of them. Modern astronomy having almost infinitely increased our knowledge of the universe, it would be absurd to claim that the heavens declared the glory of God in any such measure to the psalmist as that glory now stands revealed. It all depends on how well we understand "the things that are made" as to how clearly the "invisible things of Him from the creation of the world" will be seen. The revelation of God, it may be, comes to no two men alike. The conception of his "eternal power and Godhead," even, must be very different in different minds. What can the child or the savage know of God's power as compared with

the man of science? Nature reveals God; but how far it can do so depends entirely on our ability to interpret the truth of nature. She can only testify to the things that are in herself; and only also to the extent of man's ability to comprehend and accept her testimony. It is this power to interpret nature with ever-increasing appreciation that changes worship from a fetich into one which is "in spirit and in truth," and which pays increasing honor to the Author of nature in proportion

to the greater credit which it gives to nature.

It has been one of the strange conceits of theological thinking that nature should have been so generally held to be not a reliable teacher concerning God. The inspiration of this teaching has been, beyond question, a purpose to bolster up what has been called "revealed truth," or "revealed religion," as distinguished from "natural religion." That men should have thought it necessary to disparage God in his works, in order to exalt him through his word, has all the while plainly enough exhibited the fact of a weak cause. For, it should be remembered that what a man does is the best index to what the man is. If now we reason from men to God, it must be safe to conclude that what God has done is the highest revelation of what he is. No doubt this conclusion would be readily accepted and nature would be accredited as a teacher "sent from God," had not the idea somehow become well-nigh universal among Christian teachers that sin had so wrecked the physical world that its testimony for God could no longer be depended upon. But that there is any such relation between sin and physical disorder in this world -if, indeed, there be any such disorder-not a scintilla of evidence exists to show. It has simply been a case of not knowing. We have not understood nature—have not known her methods and laws, her possibilities and uses-and so we have stood in our ignorance and said, as impressively as ignorance can say anything, "Disorder!" But investigation has ironed out what we thought were disorders in nature to such an extent that we begin to feel that "righteousness and peace" will kiss "each other" until God shall be seen in all that he does.

This doctrine, that the physical world has been wrecked by

sin, has little, if any, foundation in the Jewish Scriptures, and none at all in the teaching of Christ. He says nothing about Adam, the fall of man, or death by sin. On the contrary, nature is very beautiful to Jesus, his attitude toward it is genial, and he is constantly making it teach its glorious lessons concerning the Father. He had a sublime faith in God; therefore, he never could have said with Amiel, "Certainly nature is unjust and shameless, without probity, and without faith." Such a doctrine can have its roots only in atheism, although Amiel surely was not an atheist. How much better is Carlyle's conclusion, that "creation is an unspeakable, godlike thing, toward which the best attitude for us, after never so much science, is awe, devout prostration, and humility of soul-worship, if not in words, then in silence." To the same effect are the words of the psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." And such also is the teaching of Paul, "All things work together for good to them that love God," the implication of which certainly is that, when man gets right with God, nature-by which is meant man's entire environment-will be found to be right with him. The world is in the service of the good; therefore godliness has promise of the life that now is. No other ground is tenable; for if the "Eternal, not ourselves, does not make for righteousness," and if the world is not so thoroughly God-governed that it does and must exhibit that fact, then we might as well abandon all show of defending his administration and hand everything over to "the prince of the power of the air."

There has a whole brood of errors grown out of this old doctrine of sin, conspicuous among which are these: (1) That physical death is by sin; (2) that God has cursed the earth for man's sake, on account of sin; and (3) that sin has so disordered the world that "nature is unjust and shameless, without probity, and without faith." Let us take these up and look at them one by one. And, first, this, that physical death is by sin. During the ages of ignorance it is not wonderful that such a teaching should have been thought to rest on rational foundations; but since geology has revealed that long

ages before man came into this world at all death reigned, not only "from Adam to Moses," but before Adam, always and everywhere, the doctrine of death by sin is seen to have no standing room whatever. It is impossible to conceive how it could have been otherwise. No animal can forage on herb or grass without destroying life, and every footfall and every breath is its destroyer also. In fact, the whole economy of nature includes death as a part of its plan, so that we may say death is just as much a part of the plan of God as birth, and that it is just as beneficent. The fact of death being justified, we may pass by its incidents of time, manner, and cause as matters of little moment. Let nature be "red in tooth and claw with ravine," if she will; she certainly, and she alone, ought to know and does know whether she can afford to feed her children on living meat. If she can, we have no occasion to stand aghast because some physical form has per-It was made to perish; its work is done, and other life comes to take its place.

To the same effect is the teaching that God on account of sin has cursed the earth for man's sake, and that weeds are a part of the curse. When men knew but little of the world almost anything answered as a reason for anything. Primitive man, seeing weeds and not knowing their use, finding them in his way and being too lazy to cut them down, not unnaturally came to the conclusion that they were there as a curse for his sin. How could he know that these luxuriant growths are nature's green manure—the most economic stuff in its way that she could produce and use in order to the deposit of a vegetable mold-out of which should come in future ages the rich fruits and grains and grasses for both man and beast? And in many ways the weed we have cursed so much is still doing its beneficent work, and it is not in any place because its mission is to curse, but because our culture affords it conditions for growth. No, God has not cursed the ground for man's sake. He has packed it full of blessings. We are just beginning to learn how prodigal with bounties nature can be. Every new key unlocks another department of her great storehouse, larger than any known before and also the prophecy of better things to come.

But to what fatal errors in practice have these teachings led, that death is by sin, and that the earth has been cursed on account of sin. Under the impression that God, for judicial reasons, has been trying to make a hell out of this world for men, they have turned in to help God out. The sum of all these errors may be expressed in a single word, "Abuse the body, if you would save the soul!" Acting on this theory, through long centuries the Christian religion has been to multitudes of people a doleful thing. It has been the grave in which they have buried for this world their fondest hopes and their loftiest aspirations. Multitudes, having mistaken penance and fasting for righteousness, have done violence to the plainest laws of their being, as though nature were so lacking in "probity" and so "shameless" as to deserve to be treated only with contempt. Nothing can be more pitiable than this abuse of the human body in the interest of what so many have supposed to be religion. Carried to the extent of a complete ignoring of all human ties and the utter abasement of the physical man, their reward came to them during life from unctuous writers who congratulated them on the sweet odor of their sanctity, and after death in their canonization as saints. When one remembers how many saints rank high in the calendar of the Church whose chief distinction was that they lived in poverty and filth and in utter disregard of nature's plainest laws, he can but wonder how religion survived such a travesty of the pure teachings of the gentle Nazarene. Such a course of life certainly did not find its support in the teaching of St. Paul to the Corinthians, that the body is "the temple of the Holy Ghost."

But the most far-reaching and harmful of these teachings concerning the effects of sin is that which makes the physical world a wreck because of it. This is peculiarly a Christian Church doctrine, but not at all a teaching of Jesus Christ. It must be charged up to many of the Church fathers, beginning as far back as the earliest. But however that may be, it is of interest to note that no one—no modern, certainly— ever gave this doctrine a stronger indorsement than did John Wesley. One hundred years ahead of his times in most respects, he sadly fell behind himself at this point. In his sermon on

"The Cause and Cure of Earthquakes," first published in 1750, he wrote these remarkable words:

Earthquakes are set forth by the inspired writers as God's proper judicial act for the punishment of sin; sin is the cause, earthquakes the effect, of his anger. So the psalmist: "The earth trembled and quaked, the very foundations also of the hills shook, and were moved, because he was wroth" (Psa. xviii, 7). So the prophet Isaiah: "I will punish the world for their evil, and will lay low the haughtiness of the terrible. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger" (Isa. xiii, 11, 13).

After quoting other passages to the same effect, Mr. Wesley further says upon the same subject:

Nothing can be more express than these Scripture testimonies, which determine both the Cause and Author of this terrible calamity. But reason, as well as faith, doth sufficiently assure us it must be the punishment of sin and the effect of that curse which was brought upon the earth by the original transgression. Steadfastness must be no longer looked for in the world, since innocency is banished thence; but we cannot conceive that the universe would have been disturbed by these furious accidents during the state of original righteousness.

Not to raise the question as to whether there ever was any such state of "original righteousness," it is enough to know, in order to overthrow Mr. Wesley's contention, that the period of the world's greatest disturbances was long ages before man came into the world at all, and so before there was anything that could be called "transgression," whether original or otherwise. The seismic disturbances on this earth since man lived on it are as nothing in comparison with those by which it was convulsed during myriads of ages before his advent into it. Of course Mr. Wesley could not know that, because geology, which has so enlarged our knowledge and revolutionized our thinking, had not yet come to its birth. In Wesley's time it was generally thought that God made the mountains outright, just as they stand; men did not know that the cooling of the earth had caused it to shrivel and so throw up the mountains; they did not know that the mountains were thrown up long ages before man appeared on the scene; and, above all things, they did not know that the earthquake can have no possible relation to man's sin, but that, on the contrary, except for its

beneficent work in elevating the vast mountain ranges, the earth to-day would not be a possible abode for man.

But it does not matter so much that we should err as to the physical order of things as it does that in doing so we should be led to morally misinterpret God. The earthquake is no more a token, as Mr. Wesley supposed it was, of God's displeasure on account of sin than is a murmuring zephyr or a blooming rose; and to so interpret him in terms of wrath is to make God an almighty Gorgon, instead of a wise Creator and a loving Father. One would think that either of two considerations would have kept Mr. Wesley and people generally of his time from such absurd and unjust conceits: (1) That there are definite seismic areas-areas limited, too-to which these destructive disturbances are confined, this being not at all consistent with the idea that these disturbances are punishments for a transgression that is general; (2) that all equities are violated by any theory which visits the sins of the world on a few cities like Callao, Lima, Catania, and Pompeii-cities not worse in sin than thousands of others; and it shows how far ahead of that was the view of Jesus, when he taught that some men are not to be reckoned as greater sinners than others simply because greater calamities have come upon them. So he, the great Teacher, would say, "Let calamities fall where they must; but judge not, for they indicate nothing as to the guilt or innocence of the unfortunate."

The burden is on us to so interpret nature that she shall bear loving testimony to a wise, gracious, and righteous God. We must not allow ourselves in ignorance to malign nature and so misrepresent her immanent Author; but our attitude toward her should be genial, in the assurance that when she has fully unfolded herself it will appear that God is stamped on every particle of her matter and on every part of her history. It will then be plain that the earth never was "without form, and void" in such a sense as to imply chaos, but that, in times of greatest seeming confusion, there has been greatest order. The immanent God never began either to work or to reign, but over the material universe his rule has been complete and constant, and all changes, from incandescent nebulous matter to cosmos, have been determined by him. And

so those great mountain ranges that rib the continents are not, as Mr. Wesley supposed, the result of "furious accidents" or "God's proper judicial act for the punishment of sin"—they certainly could not be both—but are the fruit of a travail of the earth whose rigor was inconceivable; and those lofty mountain heights, covered with eternal ice and snow, are not the waste places which their desolation has seemed to indicate, but are the storehouses in which are kept the "treasures" of hail and snow, in which our showers are condensed, and from which come the streams which refresh the plains below. That cup of sparkling water with which we quench our thirst was brewed in those mountain heights, without which both well and spring would be impossible. God, then, is on the mountain tops and in all the waste places, and if to us they do not

declare his glory we fail to read them aright.

Science is making all nature to speak in praise of God. Even the lightning is most glib of all. It is but a few years since men thought of it as lawless and fortuitous, or as being in the hands of the devil, or at best as in the hands of an angry God for the punishment of evildoers. But a man on the banks of the Schuylkill with his kite made discoveries which enabled other men to put bits into the teeth of this, one of the greatest forces in nature, so that now it is as obedient and beneficent as it is puissant. And if electricity will serve, so will every other force in nature; for what obeys God will obey man, when man has learned God's secret of control. There is no outlying domain of lawlessness, but order everywhere-a fact which has in it the promise of ultimate dominion. It must be so, because the world is a unit-a diversified, multitudinous unit, but still a unit. The atmosphere is one; and, because it is, a "high" barometer here and a "low" yonder makes it possible to predict that here we shall have fair weather, and that yonder there will be a storm. And the same is true of the waters. The multitudinous ocean is one. Given the motion of the earth as it is, the continents and islands as they are, and the tides and storms which sweep over it, and every ocean stream, whirlpool, and eddy is accounted for. So that there never was a cyclone or tornado which went howling over land or sea that was not a part of the natural

order of things, and that had not, on the whole, its beneficent work to do; nor is there a rippling wave on ocean or lake whose cause and sequence are not alike determined, and which, therefore, cannot fail of its mission.

In order to appreciate nature we must understand both her aims and her methods. We have demanded of her the impossible, and then complained because she fell short of it. In our ignorance we have required that she abundantly nourish her myriad children, and yet have complained if she allowed them to feed according to their appetite, and have grumbled if there were any fragments left after the feast was over; we have demanded of her that she be a chemist and transmute the washings and filth of the world into soils, and yet complain if she have a laboratory in the shape of marsh or sink hole in which to do her work; we expect her to keep the oceans, lakes, and rivers aerated so that their great burden of life may be sustained, and yet criticise her operations if sufficient wind blows for the accomplishment of her purpose; and we expect her to keep her face washed and all her garments clean, and yet demand that she achieve all this without any of the confusion incident to house cleaning. Nature has her limitations: but within those limitations she is neither "unjust" nor "shameless." She works everywhere by law, and that which is by law cannot be wrong, unless indeed the lawmaker himself be either incompetent or immoral.

If the world has been so disordered, so wrecked by sin as the old theologies would make out, we ought somewhere to find very plain evidence of that fact. Let us, then, see if we can find evidence of this disorder and wreckage. And, first, we will observe how our little world is behaving in her relations to other worlds. Is she in anywise discordant or belligerent? Here are Mercury, Venus, and Mars—sister planets and in close neighborhood; is our world orderly, or is she creating disturbances among them? And yonder, only two hundred and forty thousand miles away, is the moon, her own daughter; has she in anywise neglected her child? To her own parent, the sun, our earth has always been dutiful, so that no complaints have ever been lodged against her either as child, mother, or sister—a record surely that speaks for itself. But

there are still other tests. Our world not only travels on through space, keeping company with the sun, her parent, but diverts herself by traveling annually entirely around her parent, carrying her own child in her arms. Surely, to run in such a stadium as that, and with such results, would indicate that the earth is in prime condition. Indeed, if she is in anywise crippled, there are ways enough in which we must detect it. For instance, she has a way of making a complete revolution on her axis once in every twenty-four hours, so as to bring sunrise to us to-morrow morning at a fixed moment. It must be neither late nor early. Get out your watches, and be sure that they are exact to the second! Look yonder! There is sunrise, and it is exactly on time! No rust on the earth's axis! But let us make another test. The earth has a way of making a journey each year around the sun in an orbit that is something like 595,000,000 miles in its circuit. Amazing distance! In order to make it the earth must travel along that path at the rate of 68,000 miles an hour. She will be due in twenty seconds at the same place in her orbit where she was one year ago. Get out your watches, and be sure again that they are exactly right. There the earth comes, and on time to a second! Not much the matter with her running power! Let us be thankful that, without one discordant note, she can join in the music of the spheres.

Now as the world has not been in any way crippled by sin, so that it cannot handle itself perfectly in its relations to the outside universe, let us come into the inside and see if we can discover any tokens of disorder there. But, first, we must learn that to be ignorant of the use of anything is not the same as to know that that thing is harmful or even useless. It is but a little time since we did not know that electricity was anything but destructive; to-day it is doubtless one of the most useful servants man has, giving him heat, light, and power. Only a little way back men knew almost nothing as to the physical characteristics of the ocean. They did not understand the use of its furious storms, nor that, without its streams running everywhere through it and the tides which affect it so that it "cannot rest," it would be but a lagoon with reedy banks and stinking waters. And what is true of the

ocean is true also of the land. The tornado is a part of the whole atmosphere, and is charged with the beneficent work of reinvigorating that atmosphere. True, it may cause the destruction of some houses, and possibly the loss of some lives -every great and good work does cost something-but the cost is as nothing in comparison with the gain. The whole atmosphere needed purifying, and it has thus been swept and garnished. Everything, because of that storm, breathes freer and better, and life has taken on a new lease. We cannot know what a thing is good for, until we know in respect to all its parts what the thing is, and to what uses it may be put. We are just now learning what things are and what they are good for. Our knowledge of nature having been thus increased, we are better able to appreciate her utility. Take, for instance, the vast forests and the great mountain ranges. Until recently, what a waste they have seemed. But they are useful as oxygen factories and icehouses, to be drawn upon as we shall need. The world is built on the theory that a man must have more room than he seems to occupy; therefore it is not the plan of God that there shall be a great city in every township, nor a farm with a smiling orchard on every acre, nor a drop of nectar in the cup or chalice of every flower. That tiny drop of nectar in the cup of the clover blossom, which the busy bee is preparing for the palates, it may be, of kings and queens-if not for the palates of better people-is not the product of that clover plant alone; for, are not the roots of the plant deep down in the mold of ages, and the dews and showers which have watered it and the sunbeams which have vitalized it, have they not all come from afar? So of that New England home, sequestered among the hills. The Thanksgiving dinner so bountifully and yet so delicately spread there was not its product alone. Not to speak of fruits and nuts brought from the ends of the earth in exchange for the products of the farm, its own fields have been enriched by the wash from the seemingly useless mountain side, and snow-laden forests far away have sent their fructifying dews and rains. So also of the great city. It gathers from all the continents and islands, and lives by distributing what it gathers. But the great city, no matter how greedy it may be, cannot enrich itself without enriching others. In a thousand ways, and when we least suspect it, we are compelled to help one another. Society-the whole world, in fact-is organized on that basis, and with a view to that result. The things of which, in our ignorance, we have most bitterly complained, are the things out of which have come so generally our greatest blessings. It is but recently, and only after much thought, that we have reached the grand generalization that diversity is necessary in order to unity, and that society is built upon difference. And yet diversity is the very thing of which we have so much complained. Differences of location, employment, skill, taste, education, power to think and to achieve-what are these but the foundations on which society has been built, and without which the work of the world could not be done? It is not difficult to see, therefore, that nature is wiser than we and that, where we have thought her least wise and beneficent, she has proved herself to be most so.

In nothing has nature showed herself so ethical, and at the same time so benevolent, as in the munificent manner in which she has cared for her myriad children. Her productiveness, both as to quantity and variety, in order to that end must ever cause us to wonder and adore. The problem of feeding the multitudinous life of the world is one that she has successfully solved. Sea and land alike bring their offerings into her storehouse, and every clime contributes to the feeding of the world. And the appetite of not one living thing, no matter how small or short-lived it may be, has been overlooked. So true is this that, if one will show us any living beast or bird, reptile or insect, assure us that it is where nature evidently intended it to be, and then state what its needs are, we will close our eyes and declare that the supply is within easy reach of it. And, in every case, the table is spread for only such as can reach up to it. The more important the animal, the more substantial and diversified is its food supply. This is so until omniverous man is reached, when, lo! the entire world is placed under contribution, in order to satisfy his tastes. Not only so, but man's needs are different in different latitudes-a fact which nature recognizes,

and so feeds him according to that need, from the blubbereating Eskimo in the north to the man living under the equator, who feeds on rice, fruits, and nuts. Nature's productiveness thus enables her to carry these her children on her bosom, giving sustenance to all of them without partiality and without stint.

The wisdom and beneficence of that force which dominates all things in nature are capable of almost infinite illustration. In this line nothing can be more significant than the fact that there have been established throughout nature's vast domain what we may call "exchanges," implying wisdom and goodness inconceivable, without which the world could not exist at all. The first one of these exchanges to be noted is in the atmosphere, than which nothing in nature can be more important. The world of life is divided into two great halves, the animal and the vegetable. In this all-embracing atmosphere these two kingdoms in nature, the vegetable and the animal, stand face to face with each other, each taking from the atmosphere what the other does not need, and giving back to it what the other does need; and yet never in the least disturbing its balance of parts, the oxygen and the nitrogen, or in any way diminishing its quantity. Is there anything better calculated to challenge our wonder and admiration? Another of these exchanges, without which the earth long ago would have become tenantless, has been established between the burning South and the frozen North. We see now what those vast snow-clad mountain ranges are good for; we see the place in nature of the great regions, snow-bound and inaccessible to man, and no longer denounce them as waste places. The parched South is threatened with famine. From whence shall relief come? The hot south wind answers, "I will go to the North, will visit the snow and ice fields, and loosen them up, so that my brother, the north wind, can load himself with moisture before he starts south to warm his frozen fingers and his nose." And so the North has been warmed by the hot breezes from the South, and the South has been refreshed by the cooling breezes from the North. Without this exchange the South and the North alike would soon be without inhabitant. And the same thing, with the same end

in view, is going on in the ocean. That hot Gulf Stream and other oceanic currents, going north, are mitigating the rigors of northern winters, while the currents in exchange from the North are helping to cool the fevered brow of the South. How true it is that "none of us liveth to himself," the unity and harmony of nature being such that, if "one member suffer, all the members suffer with it." Nature, then, is not discordant, has not been disordered and made unsympathetic with man on account of sin, but is, so far as it goes, a true revelation of God.

But it is not enough to maintain that nature is not disordered and unsympathetic; our contention should be that she is beneficent and absolutely righteous. In fact, she can be beneficent only by being righteous; and, if she be not righteous, it is useless to talk of an Author of nature whom we can worship. But she is righteous. It is only our ignorance that makes us think to the contrary. We know this to be true because each lifting of the clouds of our ignorance, each new discovery as to the meaning and purpose of nature, sheds light that makes her better and more favorably understood. In order, therefore, to trust her fully, we have only to wait until we know her perfectly. The righteousness of nature's laws is such that she cannot afford to tolerate their breach, because it would not be beneficent to do so, even though the breach were made in ignorance or by accident. If arsenic or strychnine be taken in sufficient quantity, death results, and nature asks no questions as to how it happened. If the objector points to the suicide and says, "Death is by sin," we say, "No; it was not sin, but the poison that killed." We say it, because that other man over there, who took poison by accident, died just the same. It was not the accident that killed, but the poison. Nature has but one law, so that, if the fatal act be committed—it matters not whether by intention or by accident—the door is closed behind the victim, and the world moves on. So, then, everything depends on our keeping in harmony with nature. We must study her laws in order that we may know her secrets. If health is the quest, then sewer gas, malaria, and infection of every kind must be avoided, and the body must not be abused by dissipations of any kind; and now it turns out that all these things which make for health are what right-minded men would commend, not simply because they are sanitary and wholesome, but because they are right. If a man would succeed in business—say, in banking he will find that soundest business principles are such as harmonize exactly with the most exalted codes of morality. How could this be, if the "Eternal, not ourselves," did not "make for righteousness?" And how could this be, again, if nature were not a transcript of the mind of God, and so competent, in its measure, to reveal and enforce his will? The more we investigate nature, the more are we satisfied as to her perfect soundness and integrity, and that she is in no wise the corrupter of her children, or in the least degree harsh or unjust to them. Every day some new science illuminates her pages, and always to exhibit her in a better light than ever before. This fact, at least, must stand clearly out, that the reign of law is more complete than we had supposed, and, what is still more to the purpose, this reign is beneficent and righteous. The conclusions of science are every day making that fact more apparent. Nature is a chemist, and her chemistry is perfect and useful. Nature is a mathematician, and her mathematics is of universal application; for there is a mathematics of the flowers and crystals, as well as of the earth and the heavens. Whether we study the laws and processes of life here, or the movements and order of the worlds above, we can but exclaim, "O the depth of the riches both of the wisdom and knowledge of God!"

So far we have considered nature apart from man; but man is an integral part of nature, and cannot be left out of view here. He is not in nature, however, as an accident, or as one who is exempt from nature's laws, but is here in a divine order, to respond to God's laws and so to reveal God in a higher way than he has ever been revealed before. For, if the sun, say, can reveal God, how much more the man who can compute its distance, determine its weight, and measure its velocity! But man can reveal nothing unless he concedes the normal relations of that nature of which he is a part. He cannot declare everything else out of joint, and then turn around and certify to his own sanity. Having thoroughly

discredited nature, he has cut the ground out from under his own feet, and so left no way by which he may accredit himself. The fact is, the only safe ground on which to rest a doctrine of inspiration is not to base it on the exceptional, the miraculous, or the supernatural, but on the universal, which alone can interpret the Almighty to the universal consciousness of humanity. Our point of view, then, must be natural and not supernatural; it must be normal, and not abnormal; it must be that of reason and not of superstition, and it must be of a history whose lines run parallel with those of all other history. Our temple must have adequate foundations on which to stand; it cannot be built with its apex downward. And certainly there is no reason why we should not welcome broader foundations. The need of them is seen in the fact that much of what we call our Christian dogmatics has been in a very tottering condition, as witness the infinite concern of so many anxious theologians lest it should fall, and their frantic efforts

to keep it from doing so.

It only remains to speak of Jesus Christ, in whose face God's glory is supremely reflected. The world's master in religion, he is so because he taught man how to consciously recognize his relation to God. Other men had taught that we should fear God and obey him; he showed us that we should love God, and be at one with him, having no will but But this greatest religious teacher of men, as well as greatest revealer of God, was in thorough sympathy with nature. He had not one word to speak against her, for was she not his Father's own fair creation? Lessons of providence, which were always lessons of God's goodness, were drawn by him from all sides—the beautiful lilies, the sparrows, and "the grass of the field, which to-day is." Even the catastrophe of Siloam's falling tower must not be left to represent God as being harsh and wrathful; its victims were not "sinners above all men." And so, under this genial interpretation of nature by our Lord, "truth shall spring out of the earth," and "righteousness shall look down from heaven "-the two being opposite sides of the same thing, the righteousness of God being vindicated just in proportion as the truth of earth is known. Listen to the "Earth spirit" 914

in Goethe's "Faust," where he speaks of this earth as being the living, visible garment of God:

In being's floods, in action's storm,
I walk and work, above, beneath,
Work and weave in endless motion!
Birth and death,
An infinite ocean;
A seizing and giving
The fire of the living;
'Tis thus at the roaring loom of time I ply,
And weave for God the garment thou seest him buy.

Goethe has well said that nature is the garment of God; and a beautiful garment it is, too. Like the coat of Jesus it is woven without seam from top to bottom, and must not be divided, but must remain an unblemished whole to the praise and honor of Him whose garment it is.

J.F. Chaffer

## ART. VI.-A STUDY OF EMINENT DIVINES.

Great men are our best teachers. Inspiration comes not from what the books say, but from what men do. Out of feebleness into strength is the most marvelous journey in the universe or in all eternity. Not before the swift feet of angels does the path lie, but beneath the leaden tread of mortals. To study God's gifted ministers, as they walk along the historic ages, is therefore most helpful. Yet the theme of sacred eloquence, or the "golden tongue," is enough for volumes, and only a few of the elements of success can be noted here:

Health.—First should come that which is natural, and, afterward, the spiritual. Weariness in the study begets fatigue in the pew. Jonathan Edwards, the Plato of the pulpit, says that "a sound body is indispensable to a sound mind." No congregation wants a sickly minister. Work in the study, homes, and pulpit must be such as to keep up vigorous health. The preacher's body is to be a well-tuned instrument for God's hand, out of which to bring the richest music of all time. Yet some of the world's eminent divines have been men of feeble health. Peter the Hermit was of small stature, ungainly shape, and sickly appearance. But, with fiery enthusiasm and great flow of words, his passion swept like a torrent. Sometimes, with clinched fists, he would beat his own breast until badly wounded. Bernard was a man of feebleness, and no wonder, for he kept himself pale and ghostly on his food of barley bread with broth made from boiled beech leaves. This, with rising at two o'clock in the morning, with long chants and prayers, and with hard manual labor, reduced him almost to spirit. Calvin was small, slender, sickly, sunken-cheeked, and stooped with study and weariness. His bodily condition colored his theology. He had little of that human sympathy which glorifies the best thought and life of our age. He became a mighty intellectual force in the world, but gave "far more of law than Gospel, more of Moses than of Christ."

St. Paul had such grave defects of body that he thought himself unsightly, and must have a traveling companion and amanuensis; but he had insight to see the underlying philosophic principles, and gloried in his infirmities. Luther was healthy, robust, rosy-cheeked, and musical. God built him a magnificent body, as a means to an end. In such a personality the desires for freedom, simplicity, and equality which had been growing in the race for centuries found expression; and the new thought took the form of the universal priesthood of believers, with the right and responsibility of the individual to think, act, and answer for himself. Justification by faith was shown to be the privilege of men, and the union with God direct. Thence came a new order in society-in the State, as well as in the Church—which infused another spirit of progress along nobler lines. Ephraem Syrus was so ascetic as to look sickly, but beautifully exemplified the monastic virtues. Isaac Barrow was a man of extraordinary physical strength, and his force of character corresponded. In youth he was a bad boy. His father said that if it should please God to take away any of his children he wished it might be Isaac. His teacher went so far as to say that he was "an imbruted pugilist." After conversion his literary achievements were marvelous. He became a philosopher, preacher, profound mathematician, and the teacher of Sir Isaac Newton. His early habit of "tobacco," with other youthful imprudences, weakened his great body, and he died at fortyseven-the "bad boy" at last conquering the great man.

Education.—Next after the physical comes the mental. A few eminent ministers have not had collegiate training. Ephraem was a leading Christian orator of his century. His school he found in books and his contemporaries. Fuller, of the seventeenth century, had a brief period at Cambridge, but made himself by extensive reading. He absorbed the classical writings of Owen, and the afterglow of the dazzling days of Shakespeare was in his style. In him the world-spirit of the Elizabethan dramatists becomes urbanity, wit, and humor. But he had not the intensity of nature, profound conviction, and deep insight which characterize the true theologian of the grace of God. He was rather a cavalier at heart

and "a most jaunty follower of King Charles." Across the sweep of centuries perhaps not over six other eminent divines stand out as self-made men. The great mass of celebrities have been thoroughly educated in the universities. Ambrose (A. D. 340–397) was of a distinguished family and carefully trained by the ablest scholars at Rome. He practiced law at Milan with much success, and became civil governor. By the people, led by a little child, he was chosen bishop, and afterward he was ordained. Because of his fine appearance and elegant, flowing style he was called the "Christian Cicero." The influence of his preaching was greatly increased by his administrative talents, a much needed gift in our own age. He is a case in point to prove that Christian statesmanship is

essential in the pulpit.

Bernard used to speak slightingly of learning, but took good care to secure it first. His eloquence swept all the keys of the human soul, from tender pathos to good-tempered humor. He was also a careful writer, and has left eighty-six sermons on the three first chapters of Solomon's Song. Basil the Great came of a famous family, rich, powerful, and very pious, with a tendency to ecstatic emotional enthusiasm back to the grandparents. This gave him all possible advantages. His father was a distinguished rhetorician, and gave him careful instructions from childhood. He spent some five years studying philosophy with the masters at Constantinople and Athens. Julian, the apostate emperor, was among his schoolfellows. It is said the Athenian students had such a high opinion of young Basil on his entering college that as a special favor they consented to exempt him from being hazed. He must have been a remarkable youth, and came to show a marvelous skill in constructing learned discourses. The sermons left by him on drunkenness and the Gospel view of evil are still regarded as remarkable. Ephraem, Chrysostom, Ambrose, and Augustine were from families of high social position. This gives a preacher an advantage which is of no slight importance.

Bossuet was of good family, his father being president of the parliament of Metz. The child was brought up and trained in a house full of books. He delighted in Latin and Greek literature, Homer being his lifelong companion. One day he chanced to find a Bible left open at Isaiah, and began to read. He was thrilled by the poetry, and thenceforth it became his chief book. The Scriptures were transfused into a man. His intellect was quickened by the new philosophy of Descartes, and he achieved distinction in every department while in the university at Paris except mathematics, for which he seems to have possessed neither taste nor faculty. His passion for the one book became so great that he memorized almost the entire contents, but mostly shaped his style from the prophet Isaiah. Bourdaloue's father was a gifted lawyer, who equipped his son with a thorough collegiate education. His early training in a cultured home gave him peculiar advantage. He was able to be simple with the simple, erudite with the learned, and a dialectician with sophists and disputants, so that he exercised a sort of empire over all minds. In this ascendency he owed much to the gentleness of his manners. He "lifted his profession," and never did Christian orator infuse into his discourses more dignity, energy, and grandeur. His discourses have been described as embodying in themselves a complete course of theology. Voltaire said of Bourdaloue that he tried to convince, but not to please. itself was one of the great secrets of pleasing. At thirty-seven he came to Paris, where they regarded him as an angel of light and where his church overflowed. For over thirty years he was the leading court preacher of France, until the brilliant star of young Massillon blazed upon the horizon. Fénelon, the younger contemporary of Bossuet and Bourdaloue, was educated with greatest care and became the foremost of all French preachers in that magnetic unction so delightful to those people. He was a man of fine culture and the highest charm of style.

Claude, the noted Protestant divine, was the son of a learned minister. Being first carefully educated at home, he was sent to the best colleges to study philosophy and theology. Then he took a small country charge, where he pursued his studies and taught some until forty-seven, when he was prepared to enter Paris and take a commanding position. His "Essay on the Composition of a Sermon" was for over one hundred and

fifty years a favorite Protestant text-book. Saurin, another eminent Protestant preacher, was the son of a lawyer famous for his elegant style. At Geneva he had excellent advantages for education, which he fully improved. Knox was educated for the Catholic priesthood, but was a Protestant at heart. He was a notable instance among those entering the ministry late in life, his first effort being made at forty. At forty-nine he was at Geneva, busily studying Hebrew. What would be better for our ministers than, after preaching until middle life, to spend a year or two with the profoundest scholars and broadest thinkers in our great universities? At that age they know the ground on which they stand, and comprehend their own needs more perfectly, and such a course would increase their power and start them refreshed toward a more useful career in later life. For rivers to broaden and deepen new streams must flow into them. When from mountain heights they come with greater sweep of power it is all the better. John Howe, the famous Puritan preacher, was a graduate of both Cambridge and Oxford. Through his entire ministry he was a devoted and appreciative student of Plato. He became a great philosophic theologian and was also a very popular preacher. He combined an extraordinary intellect with a brilliant imagination, and worked both to good effect. Robert Hall said he had learned more from Howe than from any other author. Luther was eminent for classical scholarship. Whitefield and the Wesleys were all Oxford graduates. Much good has been done by self-made men, but the facts show that from the age of Constantine down nearly all the distinguished preachers have attended the centers of secular education. One can best become self-made by using some first-class college as an instrument in the making. A want of mental discipline and of constant study in ever-widening fields is the real reason why so many pastors are shelved almost as soon as God bestows on them their silver crown of wisdom.

A Genuine Call.—It is quite remarkable that many of the world's ablest ministers have been guilty of shrinking from their task. Jonah in this respect was a model, and has had many followers. He thought the divine call might be controlled by his own will and preferences. Fleeing from duty

he met storm and devouring monster. When on his feet again he obeyed God, and boldly preached the truth to the wicked city, the result being a great revival. His pay was fatigue, hunger, and a gourd vine for shelter. He was despondent at the results, and ready to take pessimistic views of God's work and man's nature. Becoming more concerned for his own interests than for the glory of God, his gourd house soon withered, and he was left homeless and penniless. Perfect obedience to the heavenly call, with unchanging loyalty and devotement, would have brought better results. Chrysostom long shrank from the sacred work. At length he yielded and entered the holy office, at thirty-nine. His actual career of preaching only lasted eighteen years, twelve at Antioch and six in Constantinople. He was the first preacher who left a thousand written or printed sermons, and Spurgeon was the next. Many others also fought long, hard battles at the door of the temple, who did royal service when once they entered. The voice of history confirms to-day's experience, that God's voice must sound clear down into the great deep of an honest, manly conscience, if thorough work is done for the souls of dying men.

Knowledge of the Scriptures .- A telling proof of the divine character of the Bible is in the fact that when one's soul is filled with it he becomes authoritative and forceful. The great feature of Luther's preaching was that he laid aside Seneca and Plato, with the fabulous stories of priests, and preached the Scriptures. One secret of Mr. Moody's success was that he knew his Bible and how to use it. The great beacon lights of the pulpit have always flashed out the pure light of God's book. When one's profoundest nature and motives become charged and thrilled with the reserved power of revealed truth as he may know and live it, men can no more come in contact with him and not be inspired than they can touch a live wire and not feel the electric shock. Emerson puts the thought thus, "He who will train himself to mastery in the science of persuasion must lay the emphasis of education not on popular arts but on character and insight." In Scripture language this would mean heart purity and divine illumination coming from a study of the word.

Voice Culture. - In this age of camp meetings, conventions, and Gothic churches one needs a voice like that of Jotham, who made a pulpit of Mount Gerizim, as well as more courage than he, who ended his bold words and fled when he found they were unpopular. The successful preacher must cultivate the voice in articulation, melody, pathos, and compass—the great secret of expression being personal development of mind, heart, and character, and nothing being so deep a psychological necessity as the purest and truest sincerity in every fiber of the being. Nearly all the noted preachers have had a musical charm in the voice. But a distinction must be made between voice and noise. According to the Scotch proverb "the greatest hummer is never the best bee." Bishop Simpson says, what is apparent, that "the vehemence of some speakers is really a hindrance to their success." Spurgeon observes, "It is an affliction not to be endured twice, to hear a brother who mistakes perspiration for inspiration tear along like a wild horse with a hornet in its ear, till he has no more wind and must needs pause to pump his lungs full again." One should cultivate the voice daily by reading aloud, and learn to acquire as much melody of tone as possible.

The Teaching Element.—The prophets were teachers, and many great preachers have followed their example. Origen was truly an epoch-making man in biblical learning and Christian education. He had the scholarly accuracy and iron diligence of a mighty student. The greatest educator of the early Christians—besides preaching daily he was a teacher of preachers and also of teachers. It was his instructions that made the Alexandrian school the chief seat of Christian education for many generations. From Origen to Simpson, a host of eminent divines have first been teachers. It is well for ministers to begin in this way, for they are commissioned

to "teach all nations."

Impressive Personality.—To make a profound impression on others and accomplish great good, a minister must both believe in himself and in God. Luther and Calvin had this characteristic to a marked degree. Both had an unbounded self-reliance and also a humble reliance on the divine. This force of character is what made men say that Luther's words

were "half battles," and of Calvin that each word weighed a pound. Those who heard Wesley felt the man more than his eloquence or even his profound logic. The saying that a minister should hide himself behind the cross is only a half truth. A living preacher is of no use if concealed, even by the cross. How could Paul, Knox, Fletcher, Beecher, or Brooks so hide themselves and yet exert their magnetic power? If the man is obscured, so will be the cross he bears. It is better for the preacher to have deep humility, tender sympathy, strong conviction, and profound Christian experience and then lean upon the cross, inspired with the mighty love of the

dying Christ.

There is one danger at this point. It is the liability of thinking of oneself "more highly than he ought to think," which sometimes manifests itself in the form of inordinate ambition or conceit. Bossuet was in youth both egotistic and He would doubtless have been spoiled by the flattery of the silly, but for the sober advice of an aged bishop. And the need of this peculiar phase of episcopal talent has not entirely passed from the Church, for this spirit sometimes grows to be intolerant. We are criticised, and perhaps justly, for the "egotism of the Methodist pulpit." This development is too apt to begin with the relation of personal experience, soon after conversion. Paul used the personal pronoun frequently, and to great advantage. It is well, however, for the preacher of to-day to remember that he is not Paul, and to let his feeling of humility correspond with facts. Nor will education or exaltation in office always cure the malady. And no more is one perfectly safe in highest altitudes. Descent is a safer direction. Some "wholly sanctified" people are conspicuous for their egoism. Even Latimer is said to have had a "blunt and egotistic way." But he who could "receive the flames as it were embracing them" and greet his brother with the words, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle by God's grace in England as, I trust, shall never be put out," may well be pardoned for this strong faith which seemed prominent in personality. To find and hold the pivotal point between a strong individuality, that alone saves from weakness, and undue

self-consciousness, which hinders usefulness, is often difficult but very essential. Good common sense, with a proper estimate of one's own limitations and the divine element in successful Christian work, is the best remedy.

Sympathy.-Spurgeon says: "A man who is to do much with men must love them and feel at home with them. An individual who has no geniality about him had better be an undertaker and bury the dead, for he can never influence the living." Even the vilest and most ignorant must be loved, in order to benefit them. One is always eloquent when talking to those he loves. Dr. Storrs said, "True evangelical fervor comes with affectionate interest in personal souls." Emerson's idea is, "The wish to speak to the want of another mind assists to clear your own." St. Francis, it is said, converted thousands by the sweetness of his sympathy, and not by argument. There is much said in our theological schools about criticism, exposition, and exegesis, but far too little on the psychological principles involved in influencing and winning men. Theological teachers should be the best of soul winners, else they can never teach the art for which Christ commissioned his Church. Deep, tender sympathy begets pathos, and a knowledge of the laws of the human mind and heart will invariably enable a good man to direct and lead others. Here is a vast field for the development of a science of which we know too little. The Holy Spirit does his part faithfully and ceaselessly, but there is a human side which must receive earnest and devout attention. The drift of the theologians to-day is toward the intellectual and the scholastic. We need to come back to the heart and its essential laws. Here is room for a curriculum broad and profound enough to fill a whole college course. Man is poverty-stricken in the realm of his spiritual nature, and the kingdom of heaven is established to meet this deficiency for the enrichment of his being. Great preachers have all entered this door. Zwingli was not only energetic and earnest, but tenderly and deeply pathetic, even to floods of tears. Massillon's emotional nature was largely developed, and he had wonderful heart power. Edwards had the same gift, with much profounder thought. The greatest intellects, if properly balanced, cultivated, and

illuminated by the Holy Spirit—whose coming is the dawn of spring, with all its poetry and music—will have the deepest feeling and greatest heart power. The ablest thinkers should be the most successful soul-winners. Chrysostom, Luther, Wesley, Whitefield, Simpson, John the Baptist, Paul, and Jesus Christ are eternal proofs of this theory. Saurin was calm and quiet in delivery, but so pathetic that people would pack his church and climb on ladders to the windows to hear him. Proper cultivation of the imagination and reason will develop this power so that it will have a clear and

vigorous growth, even down to old age.

Delivery.—It is a significant fact that the practice of the great preachers of history seems to have been about equally divided between written and extempore sermons. Paul extemporized, and also wrote discourses and had others read them. Bossuet used elaborate notes. Massillon usually extemporized. John Knox would begin to read, but soon got beyond his manuscript, and in a great passion pounded the pulpit with heroic energy. Flavel was preeminent for tenderness, unction, and clearness, and usually read his sermons. Wesley extemporized because out-of-doors among the masses, and wrote after delivery. Henry Clay's plan was a good one for the preacher to follow. At the age of twenty-seven he began the practice of reading and speaking daily on the contents of some good book. His offhand efforts among trees, horses, and cattle in the barn or open cornfields developed extemporaneous eloquence. Newman Hall, when a student, began to study the art of discourse by locking his door daily, opening the Bible, and talking offhand for ten minutes on the first text he saw. Beecher had a genius for both thought and delivery, used notes, and extemporized. Spurgeon put catchwords and divisions on a card no larger than his hand, and spoke freely. Phillips Brooks could adapt himself to either style, but usually read his sermons. Bishop Simpson preached without manuscript, which gave his marvelous imagination free range; but he read his great lecture on "The State of Our Country," and was just as magnetic and powerful.

Courage.—No weak, catering, or cowardly soul ever became a great orator. It takes the metal of Elijah, in the face

of famine, fire, flood, raging men, fiendish women, and death itself to send its musical ring across the ages. Angels love to be domestics for such men, earthquakes rock them to sleep, and the chariots of heaven halt to take them in. John the Baptist was perhaps the greatest of human orators, and had the largest audiences, yet his courage cost him his head. This heroic spirit was the soul of oratory in Thomas à Kempis, Wyclif, Huss, Savonarola, and without it there could have been no Reformation. Bourdaloue was a lion unchained. His sermons as court preacher carried alarm to the corrupt king and courtiers, as when, in the familiar instance, after describing an adulterer's career he turned to the crown and cried in thunder tones, "Tu es ille vir." His sincerity was so

great that Louis XIV meekly took the reproof.

People feel that the true prophet should say bold things, and that they should heed them. Only let one see that such words are spoken opportunely and in sincere love for the truth's sake. The preacher must also extol virtue more than denounce vice. Positive thought should always predominate; negative work is destructive and easy. It requires less brain power to preach against sin than to interpret and illuminate virtue. Positive work is constructive, and requires just as much courage. The mind grows more rapidly when fed on the nourishment of positive knowledge. In the language of Dr. Silas Neff, "Right conduct, the higher emotions of the soul, images of beauty, purity, sweetness, justice, holiness, love manifested to man, the infinite possibilities of the race and of the individual-let the soul feed on these, and there will be more luxuriant and more rapid growth." Dr. Broadus in his History of Preaching well says, "Fearlessness is a quality scarcely less needful for preachers in the 'piping times of peace' than in persecution." It is better to have the eulogy pronounced on John Knox by Regent Murray, "There lies he who never feared the face of man," than to have men say that one is broad, philosophical, and scientific, but feel that he is weak and cringing.

Style.—Goethe says, "If you wish to write or speak in a clear style, first be clear in thought, and if you would have a noble style first possess a noble soul." Augustine's thought

is, " It matters not whether the key is golden or wooden, so it unlocks the door." Wayland has it, "Use language that all the people can understand." Anyone can make easy things appear hard, but it takes a genius to simplify difficult things. The style of Athanasius, the great Trinitarian leader, was that of directness, simplicity, force, and manly eloquence. Chrysostom was the prince of expository preachers. Augustine would carefully explain his text, then deal much in dramatic questions and answers, using great freedom of speech with many pithy, vigorous sayings. Much of our modern oratory is too stiff, stilted, and formal for effect. It is gratifying to note, however, that sacred eloquence has made decided improvement in this particular during recent years. Peter the Hermit, to his auditors, was a torrent of burning zeal and fiery passion. Calvin was an avalanche of propositions or subdivisions in fiery debate. Claude showed little passion, but much rapid movement and spirited dash, so popular among the French. John Howe was strong and clear. He would pray and preach five hours at his Sabbath services. This seems out of all reason. But in our restless, feverish, money-getting age have we not gone to the other extreme? Giant themes must now be boiled down so as to be served up in twenty-two minutes, or a battery of gold watches will be leveled at the preacher, commanding him to halt. Chalmers, who held vast assemblies spellbound for long years, always wrote long sermons, and read them in full. Baxter and Flavel were something like Bascom and Summerfield; one was a lion, and the other a lamb. Robert Hall in style was a model in perspicuity and elegance. Christmas Evans, the Welshman, is a notable example of untutored eloquence. He was uneducated except in the school of nature, and his romantic imagination rioted at will in lofty splendors, much to the delight of the enthusiastic Keltic mountaineers. It is better to let argument and great principles predominate, better to "sacrifice your flowers, and let the columns be Doric." One should, in other words, " never construct ornament, but ornament construction."

Doctrinal Emphasis.—It is a notable fact that most of the great preachers have been strong in doctrine. They made a specially of some phase of theology. The Romish Church claims

Augustine as a high authority, but he is the author of that theology which produced the Protestant Reformation. Thus, Luther put him next to the Bible as the chief source of religious knowledge. Thomas Aquinas is regarded as the great theologian of the Middle Ages and one of the master minds in the history of philosophy, at the same time being very popular with the common people. He combined philosophical and other profound studies with simple practical preaching. Barrow spoke mostly on morality; hence the chief doctrine he preached was that of sin. It is in fact, the case that all great reformers and revivalists have given much prominence to the dark nature and the turpitude of sin. On such a terrific background the rainbow of Christ's redemption shines with surpassing grandeur, thrilling the benighted soul with new hope and joy. Gregory, brother of Basil, was a profound philosophic thinker. The advice of a Southern divine is both unique and profitable. He said to a friend, "Read Butler and preach to the negroes, and it will make a man of you." At fifteen young Bossuet was in college at Paris, studying the doctrines of Descartes, on which he wrote a thesis at sixteen that attracted the court circles into which he was afterward called. His was also among the first attempts at a philosophy of history. There is still great need that divines should be thoroughly able in our pulpits to draw clear distinctions between physical science and theology, truth and falsehood, secularism and spirituality. Every pastor's aim should be to become a broad-minded, philosophic thinker, and at the same time a humble soul winner. If to dry theology be given a tongue of fire, there surely follows a Pentecost.

Power.—When analyzed, this word has various meanings. There must be power of thought. This is the great molding, guiding, transforming agency of all civilization. A noble thought will lift a family and a nation. There must also be the power of the human spirit. The world is in great need of spirited men and women. For this it hungers and seeks. This reservoir in an orator must be constantly filled, in order that he may bless others with its abundance. The universe about us is also full of power, and God intends that we should avail ourselves of the supply. Jesus went long to this school.

Thirty years he spent with nature, receiving vivid impressions from trees, mountains, rivers, animals, stars, city and temple, and people, good and bad. The scenes of his youth seems to have been selected by divine wisdom. From the hills of his home he could look upon places of the greatest historic interest and study their lessons. By it, also, were the national thoroughfares where he could see passing the people of all lands. For three years he trained his disciples, by the same experiences, to fill their minds with clear impressions of things and their relations. He schooled them to observe the shepherd and his flocks, the fisherman with his nets, the sower and his seed, the woman with her yeast, the husbandman and his vines, the tares in the wheat, the pearl-seeker and his prize, marriage and family scenes, and business enterprises. This phase of his work is much overlooked. But for such training the disciples could never have been what they afterward were to Christ and the world. And from this school of the years he led them to Pentecost, that they might receive the Spirit's filling. Nor need any modern preacher fail to continue a vigorous growth in freshness if he tarries also in the upper room for the induement of power. The Holy Spirit is a veritable fountain of life, and will flow like a majestic and resistless river from a thoroughly devoted soul, refreshing the world in its onward sweep to the ocean.

J. W. Webb.

# ABT. VII.—IS DEMOCRACY A FAILURE IN THE SPANISH-AMERICAN REPUBLICS?

THE United States of America is the result of a single century of unfolding under a purely democratic form of government. It already rivals the nations of the world in culture, wealth, and manufactures. It certainly leads them in agriculture, in the iron industries, in the application of science to industrial uses, in the intelligence and activity of the masses, as well as in the spirit of enterprise and philanthropy existing among the wealthy; and there is no longer a question as to the unqualified success of pure republicanism for a people whose ethnic type is essentially Anglo-Saxon. But can the same be said of this form of government for some other races of men? Is it not a mistake to thrust democracy upon a people naturally weak and in a large measure incapable of self-control? Would not the Spanish-American republics, with their slow progress and almost endless revolutions, have been more prosperous and farther advanced in civilization under powerful autocrats or limited monarchs? These are questions asked everyday by students of political science with inflections which affirm, rather than interrogate, the truthfulness of the propositions.

There can be no doubt that, had these people from the beginning been under continuously wise and honest political administration, they would be vastly better off than we now find them, no matter what the form of government might have been. But, as no such a thing was possible without the conquering and ruling of these nations by other races of men, we have before us the instance of a weak people, intrusted with their own political affairs, whose maladministration and bad use of power are largely responsible for their backward condition. That they would have been better off, had they remained integral parts of the Spanish empire, is inconceivable. Spain is as low down to-day as any of these children of her former nursing. That they would have been farther advanced under self-appointed monarchs or autocrats of their

own blood is, to say the least, very questionable. That they have been as progressive, all things considered, as were any of the nations of Europe in the infantile periods of their state-hood can only be appreciated by a study of racial conditions and of the influences which molded these people and carried

them forward to the place where we now find them.

I. Let as glance first at the ethnology of these republics. In considering the rise and progress of nations we can no more ignore the ethnical types of the people than we can ignore powder in considering the force of a cannon ball. We have only to look at Cuba and Porto Rico to imagine what the United States might have been, had she in the beginning fallen into some other hands than the colonizing British. We have only to contrast England and Spain, or Russia and China, as they now exist, after centuries of effort under similar forms of government, to see that the question of race is very important. Our own nation owes its rapid advancement to its Anglo-Saxon heritage and to democracy. Our ancestry, with the exception of a few French and a few Dutch, was almost wholly British. The vigor, enterprise, courage, fair play, and honesty of this race were all passed on to us; and, though well illustrated in other parts of the world, these qualities have never been shown to such advantage as by our own great republic. For, under this form of government, the Anglo-Americans have shown themselves to possess a positive genius for establishing political and religious freedom and for unparalleled development in many directions.

The Spanish-American republics also owe their present position in the family of nations to heritage and to democracy. But what a heritage! During a period in the world's history when a lantern-jawed, ignorant king sat on the Spanish throne and dictated to nearly half of the world; when the Spanish Inquisition was hunting down men, women, and children, of high and low degree, tearing them upon the rack, burning them alive, pinching them to death with red-hot nippers, disemboweling them, stinging them to death with bees, after skinning them to the hips; when Spanish misrule had so degraded labor that all who acquired wealth by traffic or by manual effort were regarded as the scum of the earth; when

to cheat, to steal, to lie, to murder were among the privileges of the privileged classes; when to bribe and be bribed, to plunder in all conceivable forms, to barter influence and honor, to sell official interviews and offices of trust were the highest ideals of a commonwealth—during such a period of corruption and out of such ignoble fiber the Spanish-American colonies were created. When these in turn gave birth to republics, the ethnical relations had become mongrel, and political affairs were even worse.

When the importunate Briton left his shores to help colonize America, he carried with him-besides his truth-loving nature-his wife, his children, and his earthly treasure, determined to build for himself a permanent home in the New World. He did not mix with the aboriginal races; but, like a God-fearing Israelite, he kept himself separate and distinct in all things. His habits, mode of thinking and acting, laws, literature, and institutions as they unfolded were all essentially English; and so conscientiously did he conserve his race that as many as seventy per cent of the people of the United States are now reckoned to be of pure British origin. What a contrast this presents with the Spanish-American republics! In all of these-with a population, including Brazil, of not far from fifty million inhabitants-purity of blood is the exception, mongrel, the rule. Three and a half centuries of intermixture by the Spanish, Indian, and negro races-with a sprinkling of Chinese thrown in, as seen in Peru, and a good deal of the bad blood of European adventurers added, as seen in all parts-have produced in these nations a people without a parallel in the history of men. They are of every cast of feature and of every complexion under the sun, ranging from pure whites to coarse-haired Indians, and from pure blacks to Indians with frizzly hair, with sufficient malformations and enough bow-legged dwarfs to show nature's protest in an unmistakable manner. Weighted with such an inheritance, for which present generations are not to be condemned, these republics are struggling nobly—and successfully, too, as we shall later show-for places of respectability among the nations of the world. But they have been held back, and are still being held back, by other causes which must be considered before one can realize the darkness from which they have come, or how far they have already traveled toward the light.

II. This brings us to notice the effect of religion upon these republics. Before the Pilgrim fathers landed at Plymouth Rock, while their bark was still rolling upon the deep, they framed the constitution for the government of their colony, in which democratic liberty and independent Christian worship were noted articles. When the united colonies triumphed over the mother country, and a constitution was made for the government of a nation, the spirit of those two articles was embodied. Politically and religiously, man was made free. Jew, Mohammedan, Hindu, Barbarian, Roman Catholic, and Protestant were all given equal footing, so far as State was concerned, and everyone was allowed to vote and to worship as he pleased. This placed religion entirely upon its merits. The Puritan spirit which crossed the ocean with the Pilgrims saw that it was kept comparatively pure. And a wholesome rivalry sprang up, with the result that the United States now has a vigorous and healthy religious life seen nowhere else perhaps in the world.

But the trouble with all of the Spanish-American republics is that they have scarcely ever had any religious life. They have system and form and churches and priests and plenty of theology, but very little of the spirit of Him who taught that love is the fulfilling of the law. And this is the result of two causes. First, when these countries were parts of the Spanish empire, ruled by the king and the "Council of the Indies," every office, civil and ecclesiastic, was sold in Madrid for Worth was never considered, and the purchaser had no higher motive than to get the greatest possible amount out of his colonial investment. In matters of religion, as in everything else, the great cry was for gain. The priests, with a few exceptions perhaps, were men of mercenary tendencies who could easily be spared from the old country. Paganism, it is true, was partly forced out of the colonies-not by showing the Indians the way of life and love, but by fraud and by heavy penalties inflicted by ecclesiastical authority. In Peru, which will serve as an example of all the rest, a male Indian, marrying a female who would not renounce her idolatry, received one hundred awful lashes on his bare back in the open plaza. The mita, a law religiously sanctioned for subjecting the Indians to forced labor, caused the wretched people to groan under an oppression they could not endure. Mothers maimed their children, that they might be free from a slavery they abhorred; and the land resounded with the melancholy cry of women bewailing their fathers, husbands, brothers, and sons kept in perpetual bondage under pretense of being in debt to their masters. The seventh of the adult male population was subject to this mita, it being the duty of the chiefs to tell off this number and take them to the Spanish towns where they were required. But the seventh part was taken again and again, so that in practice the law subjected a large portion of the people to slavery. If any of the Indians thus told off made their escape by fleeing into the far interior, the cruel Spaniards robbed their relatives of all they possessed, besides practicing other cruelties. Under such oppression the villages gradually decreased in population; but the tyranny grew more shameful, till not a semblance of pity remained with the priests, nor justice with the civil authorities.

History tells us that in 1781, under Tupac Amaru, a descendant of the Inca, the poor, downtrodden Indians arose in revolt as one man. After a bitter resistance they were defeated, and the civil and ecclesiastical authorities rivaled one another in the savage cruelty with which they treated the vanquished. The Inca was condemned to witness the execution of his wife, son, uncle, and all of his captains. He was offered absolution from sin and the promise of eternal rest in the heavenly world, which he received with stoic indifference. His tongue was then cut out, and he was secured to four horses pulling in different directions, and thus killed. His body was burned on the heights of Picchu; his head was stuck on a pole at Tinta; and his arms and legs were sent to different cities. His houses were all demolished, his goods were confiscated, his relatives declared infamous. All documents relating to his descent were burned; all pictures of himself were destroyed; all signs of mourning were prohibited; all Indians were required to dress in Spanish costume; and the use of the native language was prohibited. With a religious inheritance like this—of which we have barely given a hint—it is no wonder that Christianity because of the form it has borne in these republics is regarded largely as a mockery, and that justice

and statecraft are still in short clothing.

But we have still to mention a second cause of the degraded form of religion in these democracies. This was the absence of such rivalry and opposition as the Church of England met in her conflict with Puritanism, from 1579 to 1660 and since. The Christian culture which up to that time had gathered treasure from every side, admitting things that seemed good even from paganism, was in reality tainted and abominable. To the Puritans it seemed that the Church should rest on no other foundation than that afforded by the Old and New Testament doctrine of holiness; while most of the clergy, as well as the poets, the dramatists, and nearly all who claimed to be cultured. held to the conditions inherited from the past. The conflict was long and bitter, but the result was a better order of social and religious life; and the ever-increasing refinement of the higher Christian nations of to-day is due in a large measure to the Puritan spirit of rivalry in things divine.

That the Spanish-American republics have had no such stimulus to reform is due to the spirit of intolerance inherited from Spain. As long as colonial relations were maintained reform was utterly impossible. Even a hint of such a thing was met by death. The Inquisition was in full blast in these colonies, and many a suspected person was put upon the rack, or bound with red-hot chains. Besides this, grievous and iniquitous taxes were levied for religious purposes. Even the right to confess one's sins had to be purchased; and one not in possession of the expensive Bula de Confesion, a pretentious ecclesiastical scroll, was considered an outcast whose property might be confiscated. A man who had no money was a nobody. If he had neither money nor friends, he could be thrown into prison at the whim of any distinguido, and kept there for life. Large numbers were thus imprisoned, not to improve them, but to cause them to suffer—and this, not as a warning to others, but to increase the sum of colonial wretchedness. Hundreds and thousands suffered and died in loathsome prisons who had not the remotest idea why they had been placed there. In Peru\* the prisons were the most horrible perhaps ever devised. They were subterranean dungeons so constructed that an inmate could never place himself in a natural position. Hundreds of people, victims of religious intolerance and despotism, were confined in these underground hells; and many when released after years of torture were helpless for life,

crippled and full of excruciating pains.

A community of people, as Laplace long ago declared, "never gets above its religious sentiment." This being true, we are not surprised to find that throughout all of these colonies there was a dreadful reign of sin and oppression. Everything was reserved for the Spaniards, nothing ever granted to the native-born colonists. Out of one hundred and eightythree viceroys, captains-general, and governors placed over these people up to the time of their independence only eighteen were born in the Americas, and they were of wealthy Spanish parentage. Even the humblest clerkship was denied to any but a native-born Spaniard. The colonies were kept only for plunder. They were not allowed to trade with foreigners, under pain of death, and any foreigner who entered these lands committed a crime for which torture, chains, and a convict's life were the penalties paid. An English sailing vessel with a rich cargo ventured into the bay of Talcahuano, Chili, where its officers were received with every demonstration of kindness. They were invited on shore to a banquet, but, once there, they were set upon and butchered without mercy. The crew was arrested and placed in irons, and the vessel and cargo parceled out among the hidalgos. Nor was this an isolated case, for the same opposition to foreign trade existed in all parts for a period of over two hundred years. The increase of the native population was also discouraged; and every obstacle was placed in the way of agriculture and other enterprises, excepting alone a search for the precious metals. In 1803 the vineyards of Mexico were destroyed, to prevent competition with wines imported from Spain. For similar reasons the cultivation of tobacco, olives, hemp, saffron, and similar products, was at different times, forbidden by law. Such a system could not last forever. The cup of misery finally became so full that it

<sup>\*</sup> This article was written when the author was a missionary in Peru.

overflowed in a general uprising, reaching from Mexico to Chili; and Spain lost all of her American possessions excepting Cuba and Porto Rico—just rescued from a similar condition of oppression and slavery by the United States of America.

III. This leads us, finally, to notice these republics as they now exist. We must admit that in a large part of these nations statecraft is still a very weak infant, not at all past the nursing period, and that senseless and bloody revolutions are yet the rule for forwarding the interests of unprincipled military leaders and out-at-the-elbow politicians. And we must admit that the highest ideas of statecraft too often seem to be, not the uplifting of the masses and the wholesome improvement of the country, but the borrowing of foreign capital-a large portion of which finds its way into private purses—and the practical repudiation of foreign debts. We are also confronted with the fact that in nearly all matters of business, public or private, the people of some of these states take the blue ribbon for high-handed jobbery and petty villainies such as make the more upright part of the world weary and disgusted at their actions. Moreover, the masses are not being sufficiently elevated into a nobler manhood and a nobler womanhood, such as are seen everywhere in more civilized countries. Yet this state of affairs is in no sense the result of democracy, but is directly traceable to Old World monarchy. These nations came into existence breathing the very breath of Spain, with the accumulated tendencies to political trickery and official jobbery handed down to them through long years of time, and with the firm belief that the masses were utterly unfit for any voice in the affairs of government. They knew about as much of practical democracy as the man in the moon knows of astronomy. But, in order to prevent any fixed rule of despotism, such as that from which they had just broken, they proceeded to organize themselves into republics-which outside of their written constitutions were so in name only-while their leaders, filled with the Old World ideas that the highborn and the wealthy were alone fitted to conduct the affairs of state, proceeded to take upon themselves the task of ruling and of plundering the people. The wealthiest and most powerful always became dictators, or rather absolute monarchs, limited only by the

power and the uncertainty of revolution—the only form of democracy the people seemed capable of understanding. Under such circumstances we are not surprised that bullets were always counted, instead of ballots, nor that the idea became fixed that the man who could kill the greatest number of the

opposing party was the best democrat.

And these ideas in a large measure are still prevalent. Within the past sixteen years the writer has witnessed scores of elections in South America where the voting precincts were guarded by armed soldiers ready to shoot down anyone foolish enough to try to vote against the party in power; and at many of them we have known blood to run freely. A few years ago, while in Rosario, the second city of the Argentine Republic, a company of marines, stationed in front of the cathedral in which the voting was being done fired upon those who were innocently parading in the plaza, and shot down forty-five men, women, and children for no purpose whatever except to intimidate the opposition. And, during a residence of nearly eight years in that city, we never knew a national election that was not marked with bloodshed in abundance.

Allow us to repeat the thought that this is not republicanism. It is the tyranny of past despotisms handed down to these nations through the Spanish monarchy which begot them and left them bound hand and foot with its own ethnic follies and imperfections. And it is safe to say that the only semblance of a pure democracy which has remained with these nations since their independence has been bound up in their written constitutions. These, as a rule, are excellent embodiments of democratic principles, patterned largely after the Constitution of the United States, some of them having won the admiration of the foremost statesmen of the world. But these constitutions were written as ideals only; and the fact that they were violated by their own framers and have been almost constantly violated ever since shows that the people have felt powerless to enforce or to be governed by them.

In the light of all these facts—and we do not desire to conceal them, nor to make the weakness of these nations one whit less than it is—let us ask ourselves the question standing at the head of this article, Is democracy a failure in the Spanish-

American republics? Unhesitatingly we answer that it is not. As far as a more perfect form of government is concerned the conflict, though a silent one, is and ever has been between the principles of democracy as expressed in the different state constitutions and the traditions of Old World monarchy which completely bound the people in the beginning, and through which almost countless dictators have ruled and robbed the people. But the outcome has been decided gains in every quarter for republicanism. For the constitutions have remained throughout as the only perfect ideals, and the principles of democracy have thus been held up as the safest guide in political affairs, while the people have theoretically learned to love democracy and to hate despotism. Dom Pedro was turned out of Brazil and sent adrift forever, so far as his nation was concerned, not because he was a bad man nor an unworthy ruler, nor yet because the country was not prosperous under his guidance, but because the love of democracy had become contagious and was so steeped in the blood of the people that his presence could no longer be endured. And it is safe to say that in ages to come no other monarchial government will ever be tolerated on Spanish-American soil. There is not the slightest danger of reaction toward despotism. The people have seen enough of that. And, while their eighty years or so of national existence have been too short a time to get rid of the ethnic follies and despotic wretchedness with which they were loaded in the beginning, most of the educated people are alive to these evils and the nations are growing away from them as rapidly as could be expected.

But, in looking for growth we should compare these countries, not with the nineteenth, but with the seventeenth century civilization. For it is certain that in many things Spain left them two hundred years behind the general progress of the world, with the wheels of progress all clogged and befouled. But the average of these nations may be favorably compared to England in the very best days of her formative period. For, just as a spirit of independence and of purity in political and religious life marked the parliaments of the Elizabethan age, so have all the battles in the legislative chambers of these republics, during the last few decades, been marked

with a spirit of reform. Chili, whose legislative body is the interpreter of law and constitution, gained religious liberty at one stroke by declaring that public worship-reserved by the Constitution exclusively for the Roman Catholics-is such as is held only in the streets, and that all worship held in churches or other houses is private and therefore not unconstitutional. And this plucky and prosperous little nation, it will be remembered, has had but one revolution in a long series of years. In Argentine, the spirit in which all laws are enacted and all articles of constitution interpreted is thoroughly liberal and worthy of the magnificent country where higher civilization is rapidly coming to the front. Every effort is made by the authorities to induce foreigners to settle in the country, and—as all children born of foreign parents are citizens, and as foreigners can easily become naturalized and obtain the right to vote and hold office—the whole social, religious, and political complexion of the country is rapidly changing toward that which is better. Mexico is doing grandly, and in many respects leads all of the Latin-American And even downtrodden Bolivia is not so dark and dreadful as she is sometimes pictured. It is true that the constitution of this country is something of an exception to the rule, as it favors dictatorial power; but at the same time civil liberty, the security of life and property, the equality of rights, the freedom of speech and of press, the right to remain or to leave the country without prejudice, and equality in the imposition of taxes are all guaranteed to the people. Bolivia has quite a respectable foreign trade, and her public-school system is fairly good. Besides this, the laws are so well executed that life is as safe as in almost any country in the world.

To show how far these nations have come toward respectability since colonial days, we may state that travelers are quite safe in going about anywhere or everywhere, without firearms. The writer recently crossed the Andes Mountains at Lima, took a horse at the terminus of the railway, and traveled among the people of the Peruvian highlands, going from village to village all alone, without guide and without arms of any description. We have known scores of others to do the same; and, generally speaking, one is just as safe—perhaps

far safer-in journeying alone among the inhabitants of the Andes Mountains as he would be in Texas or in Arizona. Taking the field as a whole, one can easily see that a few of the smaller of these republics must change for the better, or in time they will be absorbed by their more prosperous neighbors in the best interests of humanity. Little Paraguay, for example, would be better off as a province of the Argentine Republic; and the Central American States would be at once lifted to positions of respectability if placed under a protectorate of the United States and compelled to behave themselves. Yet the most of the Spanish-American republics are slowly working out their own salvation; and there is no reason for believing otherwise than that they have taken a permanent place among the family of nations. The railway, the telegraph, the telephone, the electric motor, and the general application of science to industrial uses, together with the grand principles of liberty and of equal rights vouchsafed the people in their written constitutions, are inspiring in these states a spirit of progress which, compared to that of some of the Old World empires, is truly remarkable. And, while some of the states of Europe—notably Austria-Hungary and Spain—have so much smoldering discontent among the masses as to make their future uncertain, and while the whole of Africa, and of Asia, including China-where empires and kingdoms have failed—has been, or is now being, parceled out among the nations, it is evident that most of the republics of the two Americas have permanency. Moreover, it needs no prophetic vision to indicate that before the middle of the new century the democracy of Spanish America may obtain almost immeasurable power and greatness by combining to form one great nation—the United States of Spanish America.

J. M. SPANGLER.

## ART. VIII.—COLLEGE ENDOWMENTS: A NEW WAY OF GATHERING MOSS.

STONES are of two kinds, those that roll and those that rest. Rolling stones make a noise, raise dust, and disturb the denizens of hill and valley. But this mischievous activity has its penalty. They gather no moss. Only stones that rest can be mossy. They used to roll, but have wisely stopped, and now deep green mosses soften their restful ruggedness into velvety cushions for the weary wayfarer. It is even so with money. If spent, it is gone, vanished, rolled away. But if invested, it quietly covers itself with valuable greenness, with silvery lichens, and with golden flowers. It grows moss. It accumulates interest. The amount of growth depends on the method of in-The ordinary way with an endowment fund is to invest it in good securities, yielding an income varying with the fluctuations in values and rates of interest, but fairly uniform. A chair thus endowed with \$50,000 would yield at 5% a salary of \$2,500 as the professor's permanent income.

There is, however, a way whereby, with no increase in the first endowment or in the rate of interest, the annual income gradually increases, bringing joy to the patient teacher and strength to the struggling institution. It might be called the "annual increment" endowment method. A small amount is taken from the endowment fund, and kept intact as an increment fund. The interest on it, instead of being spent like that from the rest of the endowment, is annually added to the principal fund, gradually increasing it to, and then far beyond, the original endowment. At first the available income is less than that which would be yielded directly from the entire original endowment, but the annual increment, being really at compound interest, soon makes the income equal to that secured in the ordinary way; and afterward it increases the income, rendering the fund far more productive. The following table illustrates the method, comparing the results of the old and of the new ways, on an endowment of \$50,000 at 5%, the reserved increment fund for compounding being \$5,000:

	N	EW WAY.	ORDINARY WAY,		
YEAR.	Increment. 54 on \$5,000 not used.	Principal.	Total Income at 5%.	Total Income at 5%.	Annual Difference
1	\$	\$45,000	82,250 00	\$2,500	\$250 00 less.
2	250	45,250	2,262 50	2,500	237 50 less.
3	500	45,500	2,275 00	2,500	225 00 less.
4	750	45,750	2,287 50	2,500	212 50 less.
5	1,000	46,000	2,300 00	2,500	200 00 less.
11	2,500	47,500	2,375 00	2,500	125 00 less,
21	5,000	50,000	2,500 00	2,500	Equal incomes.
51	12,500	57,500	2,875 00	2,500	375 00 more.
101	25,000	70,000	3,500 00	2,500	1,000 00 more.
201	50,000	95,000	4,750 00	2,500	Income nearly
301	75,000	120,000	6,000 00	2,500	doubled. 3,500 00 more.

At the end of the first year the income of the increment fund is \$250, 5% on \$5,000, which is not to be spent, but is to be added to the large principal for the second year and is to bear interest with it. So for the first year the total available income from \$50,000 by this method is only 5% on \$45,000, or \$2,250—\$250 less than the ordinary plan would yield. In the second year the principal is increased to \$45,250, income \$2,262.50; and each year the principal is increased by \$250, with a corresponding increase of \$12.50 in the income, until in the twenty-first year the principal has grown to \$50,000—twenty annual increments of \$250 each, added to the \$45,000—and the income in this twenty-first year is \$2,500, the same amount as the old way would yield. And ever after the available income increases \$12.50 a year, because of the compounding power of the reserved increment fund.

If the rate of interest is 6% the annual increment from \$5,000 would be \$300, which would enlarge the principal from \$45,000 to \$50,000 by about the seventeenth year—four years sooner than at a 5% rate. The income would increase correspondingly by 6% of \$300, or \$18 a year, so that in the fifty-first year the income would be \$3,600 as against \$3,000 by the old

way of merely 6% on \$50,000. In the hundred and first year the income would be \$4,500 as against \$3,000 by the old way -an increase of 50%. If the rate of interest is 7% the principal of \$45,000 annually increased by \$350-7% on the reserve of \$5,000-would become \$50,000 by about the fifteenth year, and the available income would increase annually by \$24.50-7% on the increment of \$350. In the fifty-first year the income from the original \$50,000 by this method would be \$4,375 as against \$3,500 by the ordinary way—a gain of \$875. Surely this would be welcome to the professor who then occupies the chair. In the hundred and first year the compounded income at 7% would be \$5,600, a large gain over the \$3,500 of the ordinary way. If 8% could be secured the diminished principal would become \$50,000 in a still shorter time, about the thirteenth year; and the increase in the rejoicing professor's salary would be 8% of \$400-which amount is 8% of the reserve fund of \$5,000-or \$32 a year forever!

A larger increment fund would yield a greater enlargement of the principal with a correspondingly increased income. An increment fund of \$10,000 at 5% would add \$500 yearly to the principal. In the twenty-first year the diminished principal of \$40,000 would become \$50,000, and ever after would increase \$500 a year, as the table shows:

	NEW WAY	r.	OLD WAY.	
YEAR.	Principal.	Income at 5g.	5% on \$50,000.	Annual Difference.
1	\$40,000	\$2,000	\$2,500	\$500 less.
11	45,000	2,250	2,500	250 less.
21	50,000	2,500	2,500	Equal.
51	65,000	8,250	2,500	750 more.
101	90,000	4,500	2,500	2,000 more.
201	140,000	7,000	2,500	4,500 more.
301	190,000	9,500	2,500	7,000 more.

Thus the income of the first year, \$2,000, is increased to \$2,500 in the twenty-first year, and thereafter enlarges by the

amount of \$25 a year. The best plan for all endowments would be to add a special increment fund whose income is not to be spent but used for the perpetual enlargement of the

principal.

When we remember that in Oxford, University College was founded ten centuries ago by Alfred the Great in 872, and endowed in 1249, and that other colleges there were founded five or six centuries ago-Baliol in 1263, Merton in 1264, Exeter in 1314, Oriel in 1326, Queen's in 1340, New College in 1379; that in Cambridge, St. Peter's College was founded 1257, Clare in 1326, Pembroke in 1347, Gonville and Caius in 1348, Trinity Hall in 1350, Corpus Christi in 1352; that three of the Scottish universities were founded more than four centuries ago-St. Andrew's in 1411, Glasgow in 1451, and Aberdeen in 1494—and that even such young universities as Harvard and Yale have endowments some two centuries old; when we take a long range view of educational equipment—some such method as the above might commend itself to our youthful schools, especially at this time of educational financiering. The practical difficulties in compounding the increment fund could be readily removed by skillful financiers. The temporary surrender of a small part of the income, in order to secure a much larger and increasing future return, is a line of strategy which should be acceptable to the trustees of the funds, to the professor who receives the income, and to the generous donors of endowments.

John Bigham.

# EDITORIAL DEPARTMENTS.

#### NOTES AND DISCUSSIONS.

Dr. Charles K. True used to say to his students at Wesleyan University, "Plan for a long fight with the devil." President Edward Thomson is reported as saying to his young men at Delaware, exhorting them to heroic Christian devotion and self-sacrifice, "Die, the first good chance you get."

Even Goldwin Smith admits and asserts that the ethical beauty of the gospels is unapproachable; that their miracles are miracles of merey, not of destruction; that the miracles confirm the Gospel and the Gospel confirms the miracles; that the figure of Christ is worthy of the halo of miracle; and that if there is a Supreme Being, and if he is anywhere manifest in human history, it is here, in Jesus Christ of Nazareth.

A CAREFUL American observer who has spent months abroad, studying city mission work and social Christianity, writes: "English Methodism is more wide-awake than we are on this subject of city evangelization. The brainiest and best men are longing for the mission appointments. The city missionaries are counted the favored ones. Heaven grant the tide may soon turn that way in our own land."

C. B. Upron, a Jew, the Professor of Philosophy in Manchester New College, Oxford, who was appointed Hibbert Lecturer not many years ago, shows his close rapport with Christian thought in certain words which he has written concerning Christ, and which serve to indicate that he is not far from the kingdom:

Jesus is the man in whose profound religious experience we have the purest and deepest realization of that precious consciousness of personal intimacy with the Infinite and Eternal One, which is implicitly present as a divine possibility in every rational and moral creature. . . . It was clear to the early Church that it was no mere finite man who rose above all personal self-seeking, and really loved his fellow-beings with quite infinite affection; that it was no mere finite man who even when his dearest earthly friends forsook him, could still say he was not alone, for the Father was with him. This sublime personality so towered above the average thought of his time, that it seemed to many to fall altogether out of the human category. Jesus was felt to be somehow sui generis; the question accordingly

arose as to how his relation to God and to men was to be conceived. Was he to be regarded as a being intermediate between God and man? Or, on the other hand, was he the historical manifestation of the Eternal Divine Logos, and so cosubstantial with God himself? . . . The Trinitarian doctrine has done one all-important service, namely, it has kept before the minds of men the vital truth that God was essentially present and active in the mind and heart of Jesus.

It is urged by some that the assumed decline in Church membership or in Church attendance even does not indicate a decline in Christianity, but that Church life is changing the form of its expression. Dr. Briggs, in the North American Review, evidently takes this position. He says: "There can be little doubt that a large number of men absent themselves from Church attendance because they dislike the popular orthodoxy, which seems to them antiquated, unscientific, and untrue. Many refuse to unite with religious organizations which are dominated by an orthodoxy representing the theories of scholastic theology. Many remain apart from the Churches because they are unwilling to be responsible in any way for their official orthodoxy. Many, born and trained in Presbyterian families, refuse to remain in an organization which is responsible for the hard doctrines set forth in the Westminster Confession, Methodists refuse to be compromised by Wesley's doctrines and Wesley's rules of life. Many refuse to remain Baptists because of what is involved in close communion. Many refuse to be Episcopalians because they resent the doctrines and practices of sacerdotalism. And so we could find, more or less in all religious communions, a dissatisfaction with dogmas-sometimes superficial, giving a plausible excuse for absence, sometimes profound, inciting active hostility to the Church. If all of these dissatisfied ones are to be regarded as hostile or indifferent to Christianity, then it is evident that an army of Christians have practically separated themselves from the Church in our time, and we must say that in this respect Christianity has declined. If, on the other hand, we think that these dissatisfied and disgruntled ones are yet Christians, and that they are maintaining their faith in Christ in opposition to an unreasonable Church, that they are exerting an important influence in the transformation of the dogmas of the Church, then we may say that this is an evidence that Christianity is in a state of transition, that it is on the move away from an untenable position of exaggerated dogma to a truer and stronger position, in which dogma will be

transformed and given its normal place and position." One cannot, however, but feel the broad distance between such views and some passages of the Holy Scriptures: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . And they, continuing daily with one accord in the temple, and breaking bread from house to house," etc. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The meeting place of God's people was called the "assembly," and all the indications of the New Testament are that the congregating of God's people for worship was an evidence of union and communion with God. It is therefore clear that there can be no decline in Church attendance that does not involve a decline in Christian life and Christian power.

The charge that this nonattendance upon Christian Churches is a revolt from the preaching of orthodoxy is easily answered by a reference to the fact that there is no manifest tendency to increased attendance on the services of those who are designated as liberal Christians. The Universalist and Unitarian Churches, according to the theory set forth by Dr. Briggs, should be crowded and should grow with great rapidity. But investigation will show that such is not the case. The large congregations and the attendance on general religious services will be found more widely prevalent in the orthodox Churches than elsewhere. The contention of Dr. Briggs, that the lack of attendance on the public worship in our Churches is an evidence that Christianity is in a state of transition from a "position of exaggerated dogma to a truer and stronger position," is not sustained by the facts of history. The attempt to show that absence of Church attendance in Germany and throughout Europe is a kind of ideal toward which we are tending is in contradiction to the consciousness of Christendom.

### WORDS FROM MARTINEAU.

In the October number of *The Atlantic Monthly* are ten letters from James Martineau selected from a correspondence which went on for thirty years between him and an American friend whom he never met, whom having not seen he loved. All the letters breathe the noble seriousness of one of the largest, loftiest, and serenest minds of our time. A few portions, deal-

ing with matters of special interest, sacred or secular, are worth repeating here.

An early letter, dated 1862, when this nation was in the dire agony of a supreme ordeal, gives Martineau's explanation of English opinion at that time concerning our national crisis. The European friends of the United States were anxious that the spirit of our struggle be made noble by keeping its highest ideas uppermost and foremost. To Martineau's mind the abolition views of Wendell Phillips seemed to supply our contest with an object the most awakening and inciting to righteous men. But he, with many other Englishmen, doubted, at that time, our ability to make an end of slavery by war. They thought they foresaw the failure of our armed endeavor to restore the Union and to free the slaves. And this faithless fear made Martineau write in the second year of the war:

Depend upon it, it is this scruple, and not any indifference or (as Cassius Clay says) "hypocrisy" on the slavery question, that has prevented Englishmen from treating this war as if emancipation were at issue. At the outset, so long as the rights of the original quarrel were the uppermost consideration, the universal feeling here was against the South. But soon, to the practical English mind, the possibilities of the case became the chief element of judgment; and the task of reversing the revolution and reconstituting the Union being deemed (rightly or wrongly) too gigantic for the resources of any state or any army, the conclusion was drawn that a result apparently inevitable at last were better accepted with as little expenditure of suffering as possible. This matter-of-fact way of thinking into which our people fall is often very provoking, especially to those who are in all the heat and enthusiasm of a great strife. But it has not a grain of ill will in it, or anything but sorrow for suffering which it fancies unavailing.

The suffering which our English cousins thought would be unavailing, availed to restore the Union and to liberate the bondmen. There was indeed much needless and unavailing suffering, but numerous Confederate soldiers affirm that the main responsibility for unavailing suffering rested with the Confederate government, which continued the war for a year after General Lee, seeing their cause to be hopeless, had wisely advised his government to end the bloody and desperate struggle by making peace. That the politicians should feel differently from the soldiers about prolonging the war is not surprising. The men at the front, stormed at with shot and shell on the firing line, were likely to have views about useless and hopeless fighting differing somewhat from those of the men who were sitting safe and snug in an executive mansion or a government office in Richmond. This

is said to be one reason why the enthusiastic love of the South is for brave Robert E. Lee and not for politic Jefferson Davis.

Another letter gives us a glimpse of the hard times in England which lasted from 1877 to 1884;

We are all straitened. Business is stagnant. Investments pay reduced dividends. Living is dear. Public charges are high. Professional services—in law, in art, even in medicine—are dispensed with wherever possible. And whilst we are all earning little and costing much, distress is crowding on us which we are at our wits' end to relieve. The peculiarity of the time seems to be that all countries are feeling similar depression. The latest blow to confidence has been the silver movement in the United States, by which I and my family are already considerable sufferers. . . . For myself I have nearly relinquished my college salary, by successive surrenders, and am almost wholly dependent on my moderate investments, the revenues from which—where there are any—have sunk to a low percentage.

In 1883 or 1884 Henry George visited England and attracted some attention by public advocacy of his peculiar doctrines. Martineau was unfavorably impressed by the man and his teachings, and expressed his amazement that such a book as Mr. George's *Progress and Poverty* should have gained an enormous circulation. He wrote to his Chicago friend:

That strange book, I am ashamed to say, has dizzied the heads of not a few men here from whom more clearness and stability might have been expected. This is largely due to an excellent and hopeful characteristic of the time—an intense compassion for the lot of the lowest class of our population—the feeble in body and character who are beaten in the race of life and drop by the wayside. The sense of something wrong in the sufferings and sins of this class is so deep and disturbing to many minds that they lose the power of calmly studying the real relations of cause and effect in the life of society, and are ready to fling themselves, like a patient tired out by a chronic malady, into the hands of any plausible quack who is loud enough in his confidence and large enough in promises for his panacea. Mr. George's personal presence, however, has apparently gone far to neutralize the influence of his book; and I think his day is nearly over here. The socialistic tendency which has favored him still remains, and fosters, I must think, very dangerous illusions with which, unhappily, party leaders are willing to play for political ends.

In a later letter he adds this comment on current political methods:

Political ambition is vastly more diffused than hitherto; oratory has more influence than character and wisdom; and to promise the impossible is a surer game than to counsel the best practicable. Under these conditions parliamentary government is not hopeful.

That Emerson and Martineau would find themselves mutually en rapport, as kindred spirits, might have been predicted on a superficial view. But Rev. A. W. Jackson, in the North Ameri-

can Review for October, says that Emerson, because of his want of logic, moved Martineau less than any other of his great contemporaries; that he recognized the genius of Emerson, but could not be quite happy in that per saltum by which our American seer reached stars indeed, but left no clear track by which one could follow after him. Martineau's feeling toward Emerson's works is indicated in one of the recently published letters:

Emerson himself I love and honor more than his books; though they, too, report a sweet and noble nature, that has cleared itself into a light serene and sublime by pure force of inward fidelity. I have been reading his "Conduct of Life," and am quite offended at the little justice done to it by the critics. It seems to me rich in wisdom. Still, I regret his way of reaching the balance of truth, by giving an over-balance to each side of it by turns, and trusting to one extravagance for the correction of another. It is a habit that demands too much comprehensiveness in his reader-whose nature may get a twist from some strong thrust of thought, from which the counter pressure fails to recover him. The symmetries of nature are better, which are careful to show themselves in every part as well as in the whole. I fancy this method of his may be the lingering consequence of Carlyle's early influence upon him. But the overstatement native to Carlyle's intense, deep, but somewhat fierce and narrow genius, is less congenial with the serene and lofty breadth of Emerson's wisdom and sympathy. There is, however, something in Emerson which I am disqualified for apprehending, for his poetry is to me a complete enigma, which neither in form nor in substance speaks to me at all. Doubtless he is wider than I am, and the defect is in me.

The debt of all Christendom to James Martineau for his magnificent work in resisting and arresting the tendency of this age toward materialistic or idealistic skepticism is freely and gratefully acknowledged by all Christian communions. No English thinker of our time has more utterly routed scientific atheism, or driven the agnostics more completely off the field. And one peculiarity of his victory is that its fruits are of such a nature that Evangelicals can make more use of them than Unitarians can. He was a protagonist for the fundamentals, a mighty and unconquerable defender of the very foundations of religious belief which are most precious to those who, on the warrant of the Gospel, have built the superstructure of their faith highest into the heavens. His most victorious battle was not for anything incidental, nominal, variable, ornamental, or, in Christian circles, disputable, but for the very essence and life of religious faith. Great indeed was the antidotal influence diffused abroad by the luminous spiritual philosophy with which he made war on the philosophy of the English sensationalists-Locke and Hartley and

Mill—who allowed authority to the senses and the reason, but permitted the soul no voice. The fervid splendor of his style gave added power to his clear thinking, and carried his arguments into all thoughtful circles. And the benefits of his intellectual primacy, preeminent erudition, and unequaled dialectic skill accrued to all Independents in Great Britain, lending a dignity and prestige to the Nonconformist ranks, which served to chasten and diminish the superciliousness of an often arrogant and patronizing Establishment.

In no direction was Martineau's hostility more pronounced and relentless than toward the skepticism of the unspiritual scientists. We find him, in these letters, referring with regret to William R. Alger's semicaptivity to Herbert Spencer, and noting with satisfaction his recovery of a more steady equilibrium of judgment in later years. Of the need of thoroughness and clearness, if Christian apologists undertake to deal with and dispose of the atheistic scientists, Dr. Martineau, on receipt of a lecture by Mr. Batchelor, writes what it may profit all Christian ministers and teachers to read:

I admire Batchelor's statement of the modern scientific doctrine, and I sympathize with his religious conclusion. But, in passing from the one to the other, I cannot help feeling that all his intellectual strength goes into the former, and that the dependence of the latter is on his emotional fervor and justness of intuitive sentiment. The links of reasoned connection between the two appear to me not neatly forged and firmly welded. I experience the same insecurity in almost all the pulpit attempts to deal with this subject; so that in spite of the strong support which they have from my personal feeling, the total effect of them is rather skeptical than conservative. I suppose the simple truth is that we preachers have too rhetorical a habit of mind, and too little of the severe scientific exactitude, for the effective treatment of such an argument. Till we go deeper than the scientists, and get to the back of their premises, instead of coming to the front to divert their conclusions, they will occupy a vantage ground from which we cannot dislodge them. Yet, rightly assailed, their atheistic position is absolutely untenable.

Surely no man had a better right to expect a turning of the tide from unbelief to faith than the subtle and strategic thinker who had done so much to turn the tendency of his time backward from skepticism about the fundamentals. Familiar with he whole drift of thought in England and on the Continent, he looked hopefully to the future and wrote:

I am more and more struck with the fact, that it is not new beliefs or unbeliefs which a modern age advances into; but a new generation of men that is born into a recurring drift toward old beliefs or unbeliefs. There is, as far as I can see,

absolutely nothing in our present scientific knowledge, which weakens or changes, unless for the better, the philosophical grounds of religion. To-day's fear will assuredly pass away.

Although the outlines of his Christology swerved at points from traditional Trinitarian orthodoxy, the feeling of this pure and devout soul toward the divine Saviour and Lord was reverent enough to satisfy even those whose conception of Christ's nature and work differs in its definitions from that of Martineau, yet who, after all attempts at analysis, comprehension, and elucidation, probably agreed with this great thinker that the inner nature and supernal relationships of Jesus Christ must remain, in large degree, to even the most acutely penetrating mind, a tender and holy mystery. Martineau confesses his own inability to make any adequate analysis or portraiture of that unique and supreme Personality in a letter written in 1862 to his American friend:

I wonder at my rashness in half promising a volume on the Ministry of Christ, because that Divine Life—like all things divine—cannot, to my present feeling, be truly rendered in treatment so regular and analytic as a book implies. It gleams on our purified vision in hints and streaks of beauty; and though these flow together into fragments of form not only distinct but unique, yet every attempt to complete them disappoints one, and produces a whole quite inadequate to the glory of its elements. So I begin to suppose that his personality is better left as one of those tender and holy mysteries that have power over us just because they represent, with the sweetest harmonies of our life, also the infinite silence in it that cannot be broken. With Paul, it is quite different; and as he worked out his thought into explicit form, constructing it into something complex and grand, I can approach the apostle as a human not a divine phenomenon, and treat his doctrine as the philosophy of a spirit just redeemed. Fain would I work out into distinct shape my reverence and love for Paul.

Finally these letters show us Martineau's feelings and habits in old age and how he faced the approach of life's end. It is seldom, indeed, as has been well said, that the gulf stream of youth flows so far into life's arctic regions as in the case of this man who lived beyond fourscore and ten. He kept a jealous watch upon himself for signs of the failing of his powers, and wondered and was glad at their long-continued persistence. He spoke of "the idleness which is falsely called rest" and could not tolerate the thought of it so long as any faculty should remain in him. After his retirement from all engagements and public activities he continued his old ways of habitual study, working on at his desk and with his books as in earlier years. As the term of his natural life narrowed, the im-

pulse of diligence, the desire to accomplish something more, grew upon him and made what is called "the repose of old age" more and more impossible to him. He was not willing to drop the tools of industry till they should fall from his hands. "But," he said, "my rate of achievement slackens; and this both makes me a niggard of my time, and prepares me, if so the better Will shall determine, to lay down my tools and leave my task undone. This life is but a fragment, and no man has any right to expect that he shall round it off and leave no ragged edges to show where for him time is torn off from eternity."

The death of his wife, from a lingering and painful malady, left him the lonely survivor of a companionship which had been sweet and complete in thought and in affection through fifty-five years from betrothal to burial. But in that saddest and most desolate time he wrote with submissive trust, and in the patience of hope:

A blessing thus prolonged I cannot be so faithless as to turn from gratitude into complaint. If I step into a darkened path, I carry with me a blessed light of memory which gives at least a "gloaming," though the sun is set, and promises a dawn when the night is gone. My short vigil will soon be over; and while it lasts, neither the departed nor the lingerer can quit the keeping of the Everlasting Love.

Sustained and soothed by such unfaltering trust he lived out to its peaceful end a life illustrious for its exalted purpose, incorruptible manhood, indefatigable industry, irenic spirit, and eminent service to Christendom and to all mankind. All communions and variations of Christian belief, without committing themselves to the particular form of his creed, united in common recognition of a common benefactor, in a testimonial presented to him on his eighty-third birthday, which bore nearly seven hundred signatures of distinguished men. The first to sign his name was Tennyson, the next was Browning, and then followed a long army of men of letters, theologians, philosophers, and scholars of all schools and all Churches in England, America, France, Germany, Switzerland, and Holland. Its keynote was in this sentence: "We admire the simple record of a long life passed in the strenuous fulfillment of duty, in preaching, in teaching the youth of both sexes, in writing books of permanent value, a life which has never been distracted by controversy, and in which personal interests and ambitions have never been allowed a place."

## A PHILOSOPHICAL ROMANCE.

The temptation to attempt fiction often besets men who are not professional novelists. Notably the men of two professions, the medical and the clerical, acquire so much intimate knowledge of life and character, and of strange human histories, full of pathos, surprise, and tragedy, that the real wonder is that so many doctors and ministers keep from putting their large accumulations of material into stories. Doubtless their exclusive absorption in strict and immediate duties is what mostly prevents them. There is nothing to be surprised at in the success of some of these men of a different vocation when they deviate into fiction as an avocation, as when Ian Maclaren captures the field with The Bonnie Brier Bush, or Dr. S. Weir Mitchell writes, in Hugh Wynne, possibly the greatest American novel of the decade.

Mr. William H. Mallock, though not a physician nor a clergyman, is yet an example of those who make a venture into the field of fiction from outside of it. Until recently, the attention he had attracted came by such writings as Is Life Worth Living? The New Republic, Property and Progress, and similar serious didactic discussions. But in the end of the century his tissues are invaded by the bacillus of that particular caccethes scribendi which produces fiction, and the result is what he calls a philosophical romance, identical in spirit and purport with his previous writings, a study of the essential difference between vice and virtue and, in reality, only a long analysis of that eternal difference, but what the blunt and, Mr. Mallock thinks, the stupid British public calls an aimless and licentious story.

The severe censure pronounced upon his book in the court of public opinion constrains him to send out the second edition with a preface which is intended as an explanation and defense. If the meaning of the story had been half as clear as that of the preface is, the latter would not have been needed, for the English reading public would not have misapprehended this author. It is not likely that the aforesaid public had any motive for misunderstanding Mr. Mallock of malice prepense. His story, he claims, is a purpose novel, intended to teach morality. But it seems fair to say that the necessity of supplementary statements, explanatory and defensive, convicts the teacher of a want of clearness, so diminishing his value and lowering his rank. The

failure to make himself understood must be counted a defect in any instructor, whatever he may be teaching; and especially is it a grave matter if his meaning is obscure or ambiguous when dealing with morals or theology, either in a pulpit, or in a romance, or in a lecture room.

Like many another Romance of the Nineteenth Century, Mr. Mallock's story needed, as a preventive against being misunderstood, a preface or a postscript, saying, This narrative is an honest effort to promote faith by exhibiting skepticism, virtuous wisdom by depicting vicious folly, and purity by a study of a society which is impure.

In this story of the effect of skepticism and sensualism the novelist meant to paint a picture of the earth with the salt of the earth withdrawn from it, a picture of human life minus faith in God, and with scientific atheism bearing its natural fruit of moral indifference, irresponsibility, frivolity, unscrupulousness, and general rottenness, a picture of a faithless epicurean society, of fashionable worldliness, cynicism, luxury, bordering all the time on actual vice and frequently falling into it, secretly if not openly. He thinks he has not offended against good taste or propriety in his details, but no one need complain that he has not made the picture sufficiently sickening.

Several doctrines, it seems, are held in solution in the story for the reader to extract by some intellectual chemistry. The first is that the source of goodness is historically in the human affections; that he who does not love his brother and his sister whom he has seen will not love God whom he has not seen; that capacity for loving conditions the possibility of goodness; and that nothing so helps one to believe in the divine love as an experience of human love. So that, for example, the man is blessed indeed, and mightily helped toward goodness, who

A pure, good mother's name and memory To hold by when the world grows thick and bad And he feels out for virtue.

Happy he with such a mother. Trust in womankind beats with his blood, And faith in all things high (including God) Comes easy to him.

The second doctrine taught is that the explanation of goodness is logically in the postulates of theology; that Christianity

alone furnishes the rationale of real virtue; that the Bible's explanation of the genesis of goodness is the correct one: "It is God that worketh in you both to will and to do;" "As many as are led by the Spirit of God, they are the sons of God." The third teaching is that goodness may exist before these postulates are assented to consciously and explicitly. It may exist in some who have never heard of those theological postulates and doctrines, or even in those to whom such teachings have been incomprehensibly, unacceptably, or unconvincingly presented.

The fourth lesson intended to be taught is that goodness is sure to be ruined in the long run when those postulates, the fundamental assumptions and doctrines of the Christian faith, are consciously and persistently repudiated. This last is the chief and most obvious lesson of Mr. Mallock's book. Faith and goodness are inseparable; they live or die together. When a man ceases to believe in the Most High there is nothing that can surely prevent him from sinking to the most low, even to the bottomless pit. The author plainly shows in his romance that skepticism is as ruinous to the spiritual nature as sensuality is. This is set forth in the two principal characters, Ralph Vernon and Cynthia Walters, both of whom are ruined by materialism, he by philosophical and she by practical, he by doubt of the reality of spirit and she by surrender to the flesh; both, in consequence, without God and without hope in the world. Two souls lost, one by losing faith, the other by losing virtue; one went out into darkness and the shadow of death by the door of the intellect, and the other by the door of the

Ralph Vernon says it was not the lust of the flesh or the pride of life that overcame him, though both of these assailed him. He did not lose hold of God by sinning, but went into sin because he had first lost hold on God through unbelief. His religion became a forlorn doubt. From various books he filled himself with a philosophy which by degrees unspiritualizes, demoralizes, degrades, and debauches—a philosophy which is shown to be the subtle and powerful ally of evil by impairing the motives to goodness and diminishing the restraints from wrong. He tells us that, in his childhood, God seemed near to him, and that, as he grew older, his thoughts dwelt more and more with him. In his innocence and reverence the blasphe-

mies and wickedness of the world seemed dreadful to him. A sense of the misery of the sin men lay wallowing in grew upon him. The great city became horrible to him when he knew that on all sides men were killing their own souls, and even young souls were corrupting themselves and being polluted. And then he drew near to God in personal devotion at the altar of the Church, cleansing his heart and his hands as never before, that he might be found worthy, and he watched against the strong temptations of youth to keep himself pure. But when he had done this for four or five years a slow change crept over him. Doubts took possession of him from some book he read. Out from their pages came the spirit of an unbelieving age and played on him like a cold wind, chilling and numbing his soul. The sacraments became an outworn symbol, the Bible lost its sacred authority, his prayers grew faint, the sense of God's presence departed from him, and he felt that his body, which had been a temple of the Holy Spirit, was filled with vain thoughts and desires which took possession and held carnival within him. God, who had been his life, his light, and his salvation, the one wealth of his soul, its central and only fire, became but the specter of a credulous imagination, the phantom of a puerile dream.

And this man found that doubting God is doubting all things, losing God is losing all good. The most steadfast things grew dubious and debatable, the world itself became a realm of unrealities, and life's worth-while-ness was involved in dismalest uncertainty. Doubting God, how can he pray to one whose existence seems unreal? Doubting God, how can he feel any worthy interest in his fellow-men who are but fellow-ghosts? If he were sure of God, he could honor humanity and love men because they were His children and therefore of eternal dignity and value. But the man himself says: "Without God, they are but shadows, they are no more than I who am the most void and frail of shadows; they get no hold on me, nor I on them. We are all unsubstantial ghosts together." Doubting God, all noble effort seems useless. Whenever Ralph Vernon desired to apply himself to any active endeavor, an evil spirit whispered in his ear: "To what purpose? Are not all things vanity?" Having lost God, he abandons his Bible for books which discrown it of its dignity as the supreme exponent of the highest

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As years go on existence has no more seriousness for him than tableaux which mimic real life and charades which set riddles for guessing. People who know him think that he takes only a speculative interest in the most momentous matters, and describe him as a man who would like to know God-on the supposition that there is a God-not to obey and glorify him, but just to discuss his nature and observe and criticise his methods. One intimate acquaintance says, "Religion is merely an intellectual question with Ralph Vernon, a tiresome riddle that piques him because he cannot answer it." Few give him credit for sincerity and earnestness. A rough-tongued cousin said, "He is incapable of really loving anybody;" and a keen woman spoke of him as the worst form of voluptuary, not gross in his tastes, but self-indulgent to the last degree of luxuriousness, and making a playground of the sacredest places of his soul, as if a temple were turned into a cafe chantant.

In the fashionable society which dwells in villas along the Mediterranean, frequents Monte Carlo, and lives to amuse itself, this man who has lost faith falls in with a woman who has secretly lost virtue. These two unhappy souls are drawn together by mutual misery and by other affinities. Between them arises a friendship which with all its defects is as noble as is possible to two such spirits. They like, they pity, they try to help each other. In time each comes to know or to suspect the secret of the other's sadness. There is no vice in their relationship; rather, this friendship, with all its defects, is altogether the best thing in his life and in hers. Nor are they hardened into moral indifference; rather they look back wistfully, the one to his happy faith, the other to her happy innocence. But their efforts to help each other by the recovery of what has been lost prove futile. Neither has moral buoyancy or seaworthiness enough to offer safety to the other. They seem more likely to imperil than to aid each other, and there is fear lest

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only ultimate disaster come from the contiguity of these two religious wrecks. Once she is honest enough to warn him that he cannot save her without more cooperation than she is able to give. She says: "Good women, when they need repentance, repent. They do the one thing I cannot do." Her past is as unescapable as it is hateful. The whole sad tale is a tragedy of moral debility. Pale, ineffectual ghosts haunt the darkened chambers where faith and virtue once kept house. "Enough, yet not enough" is the ever-recurring record. He has enough conscience to keep him from being content with an epicurean life, but not enough to lift him out of it; enough sense of responsibility to disquiet him, but not enough to nerve him to self-denial. He has an occasional impulse to pray, but his praying is like a man on the Brocken bowing to the huge bowing specter which he knows to be but the magnified shadow of himself projected on the mist. Such words as these are in his prayers: "I am not sure if you have any existence-you, the God I am crying to. Perhaps you are only a dream-an idea-a passing phenomena in man's mental history." The woman tells him to his face, "There is something wanting in you. You are good enough to make me wish for holiness, but not good enough to make me able to attain it;" and she says, "You love me enough to be made wretched by me, but not nearly enough to be made happy by me." Spite of his skepticism there are times when he sees that what we are and what we make ourselves is something of infinite and eternal moment, that vice and virtue are as heaven and hell asunder, so that space with its million stars is as nothing to the gulf between them. And then he sees God real enough and near enough to be seech him to cleanse this woman and restore her to himself. But the blandishments of sense soon obscure the spirit's vision and the prayed-for purification does not happen to the woman, who, herself, has power to prevent it. He longs to cast the devils out of one who tells him she has seven, but he is not at all inclined to the sort of prayer and fasting which makes a successful driver-out of demons. In moments of self-knowl. edge he realizes that he is a sham, and says to himself: "I am a brute, a dolt, and a hypocrite. Only two nights ago I thought I would lay bare my mind to God. My mind seemed to me a little rose garden of fragrant sorrows. I forgot there was in it a stagnant sewer. Ah, the shattered fabric of my whole moral existence!" And this is what the loss of God through unbelief has done for a fine-natured and generous man. For a veritable Magdalene there may be a better chance than for Pilate if he rejects the Truth with a mocking sneer or a stony disbelief. The Great One said that there is more hope for publicans and harlots than for unbelieving scribes and hypocritical, proud Pharisees. There is something worse than even garments spotted by the flesh, and that is to disbelieve in the reality of the holy. When Vernon says all his trouble arises from having no God to believe in, he confesses a fatal condition. From slips in sensual mire one may retrieve himself, if only he has that hold on something above which faith in the Divine gives him. But if he has no staple or fastening overhead to run his halvards through, how can he get any purchase to haul himself up out of the mire? And if there be no God in heaven, who is there to reach down and lift him up?

The woman in Mr. Mallock's story is as miserably helpless as the man. She prays now and then, but it is to the Holy Virgin or to St. Mary Magdalene. She keeps a Bible at her bedside and opens it sometimes in the mornings, but her reading runs perversely and suspiciously to the least spiritual parts. She tells her friend: "I have enough faith left to make me miserable, but not enough to make me hopeful. My faith has lost its courage, but, like other cowards, it can still bully and terrify me. My life is bitter with the lees of a faith from which the finer spirit has evaporated." And she confesses: "All the holy things I was brought up to long for, and for which, till I had ruined myself, I did long—they seem fabulous or like wavering images to me now."

From opposite sides Ralph Vernon and Cynthia Walters have come to the same forlorn plight. She has been disloyal to the holiest things she knew, grieving the Spirit by yielding to the enticement of the carnal, and the penalty is to lose touch and sight of them. He has been disloyal to holy things by withdrawing his trust in their reality, and they have faded out of sight in the fog of unbelief. Both have turned their backs upon those things and treated them as if they were not.

Moreover, this skeptic, losing faith in God, goes to the very brink of utter sensualism, and this poor victim of carnal desires passes over into a skepticism as hopeless as his. He finds Renan and Strauss and other faith destroyers on her library shelves, and she surprises him by saying: "It is not the masculine reason alone that is capable of skepticism. A mere woman may some times achieve the same greatness or have it thrust upon her. She, too, can doubt the reality of all she has held most valuable." And then she whispers shudderingly to herself, "How wicked I am! How shall I ever make myself good for anything?" O the curse of destructive books! No wonder an eminent master of literature writes feelingly of "the indelible stain left on the imagination by three words of Juvenal, or the discolored spot in the mind which tells where a poisoned arrow from the death-dealing bow of Voltaire had struck, or the pollution of a part of life by the elaborate literary machinery of that cuttlefish, Sterne." Worthy as Mr. Mallock defines his purpose to be, his book falls under Professor C. T. Winchester's complaint that novelists nowadays usually make the heroine "a person of undeveloped character and crude emotions, and often of narrow intelligence-a woman quite without moral or spiritual attractiveness;" so that "one sometimes fears that the good woman is likely to disappear from modern literature altogether. The hectic, ill-balanced, morbid persons that take her place are a libel upon the beauty and charm of healthy womanhood."

The supreme lesson of this philosophical Romance of the Nineteenth Century is that infidelity and sensuality are in ultimate effect likely to prove equivalent and to merge into each other; that whether you cherish unbelief or cherish immorality you abandon God and cherish a viper which will kill the soul. How, then, is the sin of the intellect superior in the last analysis and final result to the sin of the flesh? As they lie dead together, victims of the same foul beast of a man, how is Ralph Vernon better off than Cynthia Walters. When the Holy City is sacked and burned, what matters it to the smoking ruins whether the enemy marched in by the Golden Gate or by the Dung Gate? If the immediate jewel of the soul be missing from the golden casket in the inner chamber, what difference whether the thief entered by the cellar or by the skylight? We fear it is all one to the bloated dead man with the venom in his blood whether he was bitten by that spirited and sparkling reptile, the diamond rattler, striking high with dash and brilliance through sun and air, or by the dull, dark, dirty water moccasin crawling in the black ooze of the bayou.

### THE ARENA.

THE ORDER OF WORSHIP, AND THE APOSTOLIC BENEDICTION.

In the January number of the Review there appears an article entitled "The Order of Public Worship," by Dr. T.B. Neely, in which the successive provisions relative to public worship in the Methodist Episcopal Church are historically and clearly set forth. But little reference, and that only of a formal character, is, however, made to the apostolic benediction, which concludes the order of worship as found in the present Discipline. Its peculiar designation as the "apostolic" benediction, the special direction of the Order of Public Worship that only parts inclosed in brackets may be omitted—it being not so inclosed—and the further injunction of ¶ 56, § 3, that "at the service during which the sacraments are administered any of the items of the preceding order may be omitted except singing, prayer, and the apostolic benediction"—all these facts show that the Church lays especial emphasis upon its use.

Moreover, this emphasis is a continuation of the action of the Church from its origin; for the Sunday Service of Mr. Wesley provided for the use of this benediction. In 1824 the direction was, "Let the apostolic benediction be used in dismissing the congregation;" in 1864, "Let the apostolic benediction be invariably used," etc.; and in 1888, the Order of Public Worship then established—as also that of 1896—contained a similar direction, and the clause already quoted, permitting at sacramental services the omission of any item of the same "except singing, prayer, and the apostolic benediction." So that, with a steady, unbroken, and increasing emphasis, the legislation of the Church has enjoined the use of the apostolic benediction. This not only implies a belief in the existence of a benediction known and received by the Church as the "apostolic," but also implies special reasons for its use. Hence it is important to know what this benediction is.

And yet there seems to be a doubt as to whether there is, strictly speaking, such a benediction. Thus, in *The Christian Advocate* of January 11, 1900, the following answer is given to an inquirer concerning it: "But the compilers of the order of service appear to have had in mind some one benediction which they supposed to be known popularly in the Church as the apostolic benediction. For that naturally we turn to the Discipline, and find therein the benediction used in the liturgy for the Lord's Supper and the ordination of bishops, elders, and deacons. It reads thus: 'The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen.' . . . In connection with the order for the burial of the

dead is another benediction: 'The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.' Neither of these two great benedictions is an apostolic benediction, in the sense that the words are to be found in the Scriptures as they there appear. They came to us from the English Prayer Book, through Wesley. The second is found in 2 Cor. xiii, 14, in a much better form than in our order for the burial of the dead: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' That is a benediction pronounced by the apostle upon the people. . . . Though no apostolic benediction is to be found in the Discipline, those in the Ritual, being apostolic in substance, and in part in phrase, and venerable by use, should be employed."

But, if there is no benediction distinctively known to the Church as the "apostolic" benediction, the General Conferences of 1824, 1888, and 1896 were grievously at fault in providing with much positiveness for its use in the Order of Public Worship on the Lord's Day. Certainly, it must be presumed that they thought there was such a benediction; else they deliberately and by statute misled and misused the clergy and laity of the Church and the public in general, by ordering its stated and continued use.

We believe, however, that the General Conference, and especially those members in charge of this matter, meant when the use of the "apostolic" benediction was enjoined in the service the third of the three benedictions quoted above, which reads, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. xiii, 14). And for these reasons:

First, it is a benediction and not a prayer or invocation—a benediction, that is, a blessing, pronounced upon the congregation by the minister in charge of the service. It was the custom from the earliest ages of the Church to dismiss the congregation with a benediction; it is found, therefore, at the close of the service.

Second, it is "apostolic," being found at the close of Paul's Second Epistle to the Corinthians.

Third, it is complete and comprehensive; indeed, with the exception of the one from Phil. iv, 7, it is the only one that can fairly rise to the claim of the "apostolic" benediction. These two recognize the triune Jehovah, and the work of grace as issuing therefrom.

Fourth, it is referred to as "the apostolic benediction," and in terms of similar weight, by competent writers. Thus McClintock & Strong's Cyclopædia (vol. i, p. 747, article, "Benediction") says, after quoting the one from Phil. iv, 7 as that most generally used in Protestant churches, and tracing its origin in part to Num. vi, 23, 24, "The great Christian benediction is the apostolical one, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Cor. xiii, 14)." Again, Lange's Commentary

in its comment on 2 Cor. xiii, 14, says of the passage: "It is the most formal and solemn of all Paul's forms of benediction, and accordingly has been universally selected as the one to be used by the Church in its worship. It ascribes to each Person of the Trinity a special, but not an exclusive, part in the work of redemption. . . . Each of them is mentioned with equal, but with a distinct, honor and efficiency. They are presented, not according to their ontologic or metaphysical nature, but to their economic relation to sinful man in the work of salvation. That salvation comes to us 'from [èk] God the Father, through [bià] God the Son, and by God the Holy Ghost." Lange also adds: "The benediction itself is divided into three parts, in accordance with the relations of the sacred Trinity. We have, first, the grace of the Lord Jesus Christ, . . . that grace which is continually bestowed upon, intercedes for . . . and strengthens . . . those whom he has redeemed, and by means of which they come into the possession and enjoyment of the love of God. The communion of the Holy Ghost, the participation in him and in his gracious influences is the product of that grace and this love, and is his continual direction and application of them to believers." Neander and Ewald are also quoted to the same effect.

Fifth, it is the one prescribed by Mr. Wesley in the Sunday Service which he prepared for the use of the Methodist churches in America, and which has been so used—though others, both scriptural and otherwise, have also been so employed—from that time to the present. For these reasons we judge that by "the apostolic benediction" the General Conference meant the one found in 2 Cor. xiii, 14.

How then, it may be asked, are the two benedictions-the one from 2 Cor. xiii, 14, and the one from Phil. iv, 7-to be used on such Lord's Days as are devoted to the administration of the Lord's Supper? For, be it observed, the Discipline (¶ 446) provides for the use of the benediction from Phil. iv, 7. at the close of the sacramental service, yet says (¶ 56, § 3) that even at such times "the apostolic benediction" may not be omitted. Is it meant that both benedictions should be used, and, if so, how? Undoubtedly we think both are to be used; first, because such is the order and custom in both the Church of England, from whose ritual our own is largely taken, and the Protestant Episcopal Church of the United States, whose ritual is also largely taken from that of the Church of England; and, secondly, because no other method harmonizes the directions given for public worship on the Lord's Day in connection with the administration of the Lord's Supper. Nor does such associated use appear to the writer as other than congruous, appropriate, and especially called for by the usages and peculiarities of the Methodist Episcopal Church at such times, however much he may be led to admit that both as to benedictions and ritual some preachers are a law unto themselves.

How then should the service be conducted on the Lord's Day when the sacraments are administered? We answer:

1. According to the order prescribed in the Discipline; what is named therein as permissible for omission may, in the judgment of the administrator be omitted. Such portions are either bracketed or are referred to as other than "singing, prayer, and the apostolic benediction."

2. The form of the Ritual prescribed for the Lord's Supper should be used precisely as laid down in the Discipline, only such portions being omitted as are referred to under that head and in accordance with the note to ¶ 446. Especially will this portion of the service be enriched if the congregation is taught to join in the General Confession, the Lord's Prayer, the Amen at the close of the several prayers, and to unite with the choir in singing the Tersanctus and Gloria in Excelsis. To such an order the benediction from Phil. iv, 7, seems required by the very spirit and tone of the service.

3. Then, the congregation, which has been kneeling, having risen and being seated, the usual invitation for the reception of members by letter or on probation can be extended, after which the service should close with a doxology and "the apostolic benediction."

How much spiritual devotion may be helped by appropriate and suggestive postures and liturgies may not now be discussed, but that there is need in the Methodist Episcopal Church of the observance of the Order of Public Worship and the Ritual for the sacraments—chaste, rich, and beautiful—we verily believe. And in no particular perhaps is this more true than in the following of the directions given concerning the use of the two benedictions.

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### "THE SPIRITUAL LIFE."

This is the title of a book recently written by Professor George A. Coe, Ph.D., of the Northwestern University, the volume being an attempt to discover the laws governing the phenomena of religious experience. It is an entertaining book, but can hardly claim to be a scientific treatise. A superficial reading of the work will give the impression that every statement made by the author is reliable, so pleasing is his style and so bold his advance in the field of investigation. But a more careful study of its contents will convince the scientific student that Professor Coe's methods are unscientific and many of his conclusions illogical, while the theologian—especially the Methodist—will be persuaded that the author is biased in his inferences and that his unscientific conclusions are drawn from premises whose truth he does not and cannot know.

In his Introduction the author says, "Perhaps no group of ascertained facts excels in either theoretical or practical interest the mass of human experiences called religious," while "the phenomena of religious experience have been the last to be granted a hearing by the science of

psychology." Yet psychology is not a new science, nor is religious experience modern. How does it happen, then, that not until Christianity is nearly nineteen centuries old are the "phenomena of religious experience" discovered to be a legitimate and fertile field for psychological investigation? Queer is it not that there are only two books written on the subject, and that the second is dated in A. D. 1900 ? The real reason is that psychologists themselves have with unanimity recognized that "religious experience" is not capable of scientific investigation, and as a consequence that there cannot be such a science as "the psychology of religion."

Professor Coe undertakes to show that there are fixed laws governing religious awakening and that these awakenings come at certain periods, and he has found (?) that such an awakening is synchronous with the age of puberty. He examined a certain number (comparatively small) of cases of persons who had been trained religiously and who had been converted. The preachers of the Rock River Conference were among the cases relied on for valuable data. But what are these among so many? Thousands of instances can be cited of persons who were awakened as early as six or seven years of age, and were genuinely converted before the age of ten. And thousands of other cases can be found of persons in this Christian land who have never experienced any decided religious awakening and, indeed, have never known of such a thing. What do all these facts prove? This-that religious education, nurture, environment, and, maybe, heredity have much to do with the religious impressions of the juveniles, and that the total absence of religious influences in their cases will result in a total absence of religious

The adolescent period is not a religio-scientific milestone. The professor claims that personal temperament, whether it be sanguine, melancholic, choleric, or phlegmatic, has much to do with the question of Christian experience. He is not clear on this point. Intentionally or unintentionally, he fails at times to discriminate between Christian experience and the outward demonstration of the same. Temperamental conditions frequently modify the latter-yet not so universally as to furnish ground for a scientific law-but no one can possibly assert that they are a consideration in the attainment of the former. God's word itself defines the conditions precedent to a change of religious states and emotions, and no divine authority is given for making temperamental differ-

ences one of these conditions.

One would reasonably conclude from Professor Coe's scientific investigations that it is impossible for persons possessing a certain kind of temperament to experience the religious consciousness which is described by others as conversion. Some of those he questioned never felt any conviction for sin, etc. As an offset to these statements read Bishop R. S. Foster's delightful book, Philosophy of Christian Experience. He says: "A Christian comprehensively is a child of God by regeneration. This is the all-inclusive, absolutely essential thing. It presupposes and is conditioned by certain antecedents, and does not exist without them; these are conviction of sin, repentance, faith, and forgiveness. Regeneration, which, as matter of experience, always follows or is coetaneous with these subjective states, and never precedes them or occurs without them, is the culminating fact." Again he writes, "To become and be a Christian one must have this conscious experience." The bishop does not overlook the item of personal temperament, but at the same time does not exaggerate its importance. Hear him: "Personal temperament, environments, habits, education, and such modifying influences, which vary so widely, furnish, the explanation to a large extent of the diverse experiences among those who give full evidence of genuine Christian character. 'There is a diversity of operation, but one Spirit,' and the same result." Although, as the bishop says, there may be a difference of degree in the vividness of the consciousness of these subjective phenomena, nevertheless, "that in every case there has been the great subjective change, the inward transforming experience, however dimly perceived in its successive stages, there can be no rational doubt. The total outcome of the regenerate life of the soul is the same in each case of genuine Christian character." We firmly believe that a lack of definite instruction as to the essential character of this inward change, a perverted preconception of its character, and the lack of the exercise of intelligent faith on the part of the convert will explain the seeming lack of a vivid consciousness of regeneration which is referred to by Bishop Foster in the quotation we have given. Subsequent instruction has frequently assured the Christian that the experience of regeneration was actually possessed by him at the time when its possession had been doubted.

Professor Coe manifests a disposition to underrate, if not to slur, the emotional and to exalt the intellectual in religion. He deplores the tendency to magnify the value of the subjective in religious experience, and to minify the active virtues. The Methodist Episcopal Church Hymnal comes in for abundant and severe criticism on this account. The preponderance of females in the Church is thus accounted for. Yet Christian sociologists and Methodist historians and active evangelists will refuse to acknowledge the secondary importance of the subjective in religion. The Lutheran and Wesleyan Reformations were based on the preponderating importance of the subjective in religion. Were Luther and Wesley and the thousands of their disciples mistaken, and is Professor Coe right?

The professor's studies in psychology and his enthusiastic faith in hypnotic laws have made him ambitious to extend his research into fields hitherto unexplored and to erect a new science, but he must remember that no philosophy can be erected on phenomena whose causes are not discoverable.

Page Milburn.

Washington, D. C.

# THE ITINERANTS' CLUB.

# THE PROLOGUES OF ST. PAUL-III. GALATIANS AND EPHESIANS.

The above epistles furnish another proof of the importance of a careful study of Paul's prologues. The nature of each of the epistles is fore-shadowed in its introduction. That to the Galatians was the result of a sharp conflict with the Judaistic party in the early Church, and is characterized by all the intensity of Paul's nature, as well as by profound insight into the very essence of the Gospel. A study of the letter will show that Paul's character as an apostle had been impugned. It had been asserted that he was a self-constituted, and not a divinely appointed, embassador; or, if he had a commission, that it was from men like himself and without any divine character. This view was necessary in order to overcome Paul's authority when he affirmed salvation by faith alone, apart from works of the law; and it was therefore requisite, not only that he should affirm his apostolic authority, but also his harmony with the Church, in order to have success in his teaching.

The prologue of the Epistle to the Galatians is therefore in harmony with the conditions under which the letter was written. In the Epistle to the Romans Paul had affirmed that he was "a servant of Jesus Christ, called to be an apostle." His apostolic character had not been assailed and is not strenuously asserted, although distinctly assumed. In the First Epistle to the Corinthians he designated himself as an apostle called of Jesus Christ in harmony with the will of God. In the second letter to the Corinthians he again affirmed his apostolic character in similar form. But in the Epistle to Galatians he declares himself an "apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead)"-the margin of the Revised Version declaring that it was neither through "a man." With what emphasis does this first verse affirm that Paul was not an apostle by human designation! He neither received his apostleship from men, nor was it communicated to him through a man, but he received it from above. The verse is a reminiscence of the ninth chapter of Acts, and affirms Paul's belief in the external appearance of Christ to him at that time. The journey to Damascus was the occasion of his special call to the apostolic office, and it was communicated through his divine Lord, with whom was associated God the Father, so that the first and second persons of the adorable Trinity join in the call. How emphatically does this simple statement set forth that Paul was no human messenger, but was a divinely constituted apostle of Jesus Christ!

There is a significance also in the explanatory phrase, "who raised him from the dead." The question has been asked by commentators as to whether this phrase is merely an incidental reference to the great historic fact ever present to the mind of the apostle—Christ's resurrection from the dead—or whether it was intended as an additional attestation of his apostleship, in that he received his call from the Lord after his resurrection, his call being thus as personal as that of the acknowledged apostolic company. For the phrase indicates that the one who called him was the real Christ who visibly manifested himself to him—the result being that he himself saw the Lord and was therefore as much an apostle as was Matthew or John or James.

Paul also associates with him in this Epistle to the Galatians the brethren who were present when he wrote the epistle. Who these brethren were we have no certain knowledge. Suppositions of various kinds have been made, but their identity must necessarily be left to conjecture. Howson, in his commentary, says, "Assuming that this epistle was written during the third missionary journey, these brethren may have included some of those who accompanied the apostle on his return from that journey, namely, Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, besides St. Luke. See Acts xx, 4, 5." Assuming also that the writing of this letter was nearly contemporary with the writing of the Second Epistle to the Corinthians, we may add the name of Titus as a probable companion. Paul thus affirms that he was not alone, and that his recognition as an apostle was accepted by his associates, who joined with him in greetings to the Galatian churches if not in the substance of the letter. But it is not to be inferred that Paul meant to convey the impression that the "brethren" were intended to add to his authority as an apostle; for his independent assertion of his apostolic authority indicates that he had no such purpose.

This part of the prologue is followed by Paul's usual salutation: "Grace to you and peace from God the Father, and our Lord Jesus Christ." He is not content, however, with this statement, but follows it by a brief declaration of the fundamentals of the Gospel which he was called to deliver. He affirms that Christ "gave himself" for our sins. The tense in the Greek is here very significant, indicating the single act by which Christ gave himself on the cross for man's redemption; and the statement is followed by the purpose of that gift, "That he might deliver us out of this present evil world." The tense of the deliverance is here also noteworthy-it was deliverance by a single act. The apostle's design was to indicate, incidentally perhaps, but none the less clearly, that, while Christ's whole life was in the nature of a rescue for men, the central point of such rescue was the sacrifice offered on Calvary. That from which man was rescued was "the present evil world," with its burdens and its sins, and this deliverance Paul affirms to be in accordance with "the will of God and our Father." The apostle then closes the prologue with his usual ascription, namely, "To whom be the glory forever and ever. Amen." And one cannot fail to notice a marked difference between the prologue as a whole and those to which reference has already been made, and also between it and those which follow.

The prologue to the Ephesians is very brief. Its language is, "Paul, an apostle of Christ Jesus through the will of God, to the saints which are at Ephesus, and the faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ." One cannot fail to notice at once the difference between this salutation and that in Galatians. To the Galatians Paul said simply, "Unto the churches of Galatia;" in the other instance he writes to the "saints" in the city and "the faithful in Christ Jesus." The Galatian church had gone astray from the Christian faith, and perhaps also from Christian practice, and Paul simply addresses them as "the churches." The Ephesian church, on the contrary, was in need of an admonition, but there is in it no such stinging rebuke as is found in the Epistle to the Galatians; its members were still worthy of the designation of "saints" and "faithful."

The precise object that Paul had in writing the Epistle to the Ephesians is not perfectly clear. It may be it was simply to set forth to the saints in Ephesus the unity of the Church as one body in Christ Jesus. There is a textual variation in the prologue to this epistle which is quite significant. Some of the great manuscripts, as the Sinaitic Codex and the Vatican, omit the words "at Ephesus," and there are a number of authorities which favor such omission as representing the original reading. Some textual critics place the words in brackets, so representing their uncertainty as to the condition of the original text. This difference of opinion has led to much discussion. Assuming that these words "at Ephesus" do not belong in the text, the conclusion has been reached that the Epistle to the Ephesians was a circular letter intended not only for the Ephesian church but for other churches in the same section of country, and that the words were inserted in the manuscripts sent to the Ephesians only. If this be so, the prologue is even more significant, for it helps to explain the general designation which Paul gives to the church, namely, "the saints" and "the faithful in Christ Jesus." We have here also the monogram of the apostle, "in Christ Jesus." Everything in Christianity, according to the teaching of Paul, is "in Christ" -including salvation from its inception to its final completion in glory. He further closes this prologue with his usual wish, "Grace to you and peace from God our Father and the Lord Jesus Christ."

#### THE NEW COURSE OF STUDY FOR MINISTERIAL CANDIDATES.

THE new Discipline, which has just been issued, contains the list of studies and reading prescribed for the next quadrennium. The changes in the course, while not radical, are worthy of notice. The Discipline contains not only the list for English-speaking candidates, but also courses in German, Norwegian and Danish, Swedish, Finnish, Italian, Spanish, and Chinese. The English course prescribed by the bishops is conformed to by the others, with some modifications to meet the wants

of the several nationalities. A careful mastery of the prescribed studies will give the student broad information on topics of the utmost importance to his work. And he must pursue not only a course of study but also one in reading, the accomplishment of which in both cases must be vouched for by the examiners appointed to test him.

The English course of study embraces an extended line of historical investigation—including general, ecclesiastical, and denominational annals—special emphasis being laid upon the history of our own Church. It is conceded that the minister who serves at the altars of any denomination should be familiar with the historical movements of which it is a part. Every branch of Christians has behind it certain facts out of which it has been evolved and without a knowledge of which one will find it extremely difficult to sympathize with the denomination fully and serve it successfully. But the history of the entire Christian Church is also included in the course, beginning with the outlines of Bible history, while general history, moreover, has not been neglected, so that he who masters the works prescribed will have a comprehensive grasp of this department. The discipline and government of the Methodist Episcopal Church have also received full consideration.

Of course systematic theology occupies, as always, a prominent place in these studies. The fundamental concepts of the Christian religion must be understood, and so provision has been made not only for the formal study of theology but also for the subject of apologetics, that the student may comprehend the foundations upon which our faith rests. The introduction to the Scriptures also receives proper attention, including the origin and fortunes of the several books of the Bible, and involving the literary and other questions growing out of recent discussions. The discussion of the date, authorship, and general character of the several books of the Scriptures is vital, and the minister needs to master these in detail.

Ethical studies are also assigned a proper position. This is emphatically an ethical age, and much attention is being given to the basis of right conduct. Naturalistic and Christian ethics are not necessarily in conflict; but there is a tendency in many institutions of learning to minimize Christian ethics and exalt natural ethics. This attempt, whether intentional or otherwise, assumes that the advances in this particular are to be on lines of natural progress apart from the influence of divine revelation. There is a danger of a return to the purely pagan conception. In the course *Christian Ethics* is prescribed as a book to be studied by the young minister. Closely associated with this is sociology. While this subject has not yet been reduced to scientific form, and its place in Christianity and the Christian life has yet to be demonstrated, still it is one of the movements of the age which cannot be ignored.

Hermeneutics is also included in the course as a subject vital to the successful minister. It is believed by many that a revival of exegetical preaching is much needed. Such preaching can only be done by men

who have been trained in the Holy Scripture and the principles of its interpretation. The history of this interpretation is also one of the most suggestive and interesting of all inquiries, and is therefore emphasized. It is, however, to be regretted that the bishops, while introducing Old Testament exegesis as a subject on which young ministers should be examined, have omitted New Testament exegesis altogether. Exegetical study, if we rightly recall, was first introduced into the course after the year 1884, and has thus been a part of the order for sixteen years. The reasons for its omission at this time are not clearly apparent. Yet it is clear that the bishops have not assumed that the course of study includes all they could wish for the rising ministry.

The course furthermore includes the preparation and delivery of sermons, and a number of studies which have a practical bearing on the progress of God's kingdom. It may be noted here that the Methodist Review is now required reading, the perusal of which by our young ministers will help them to keep abreast of the intellectual, ecclesiastical, and spiritual movements of the time. Bishop Vincent has told us how, when he was a young preacher riding a four weeks' circuit, he always carried the Methodist Quarterly with him, and not only read it but studied each number of it diligently through from beginning to end three times in the quarter. Some of the articles, he says, marked an epoch in his intellectual progress and enriched all his subsequent life. Pulpit oratory has not been omitted from the course, nor has the minister's spiritual experience been overlooked.

Taken as a whole the faithful completion of this course will lay a firm instructional basis for our rising ministry. It is true that the bishops have not included what are generally called culture studies for purposes of discipline, such as the classic languages, and that they have made no suggestion with regard to the mastery of the Greek and Hebrew Scriptures. And it would seem that logic and rhetoric, which are studies for discipline, might have been well placed as conditions of admission to the Annual Conference, instead of a part of the course pursued after entrance into the Conference. Yet the course which the bishops have laid down is for the most part instructional, rather than scholastic. It assumes the recommendation of the last General Conference that the Annual Conferences should require a course of study at least equal to that prescribed by the University Senate for admission to our colleges, and also the recommendation that all students before entering upon the ministry should take a course of study in one of our theological seminaries.

But it is to be hoped that the time is not far distant when the Hebrew and Greek Scriptures will be recognized in the course, and some encouragement thus given to that pursuit. As it now stands, the young men of the Church in large numbers are going beyond the requirements laid down by the authorities, and are following lines of study to which no recognition is given, solely out of a desire to equip themselves more fully for the Master's work.

### ARCHÆOLOGY AND BIBLICAL RESEARCH.

#### LATEST EXPLORATIONS IN PALESTINE.

The work at Tell Zakariya, already mentioned in this department, was in many regards very successful. The selection of this and the neighboring Tells was a very wise one, for there can be no doubt that we are here dealing with places hoary with age. The lower stratum of the mound contained many articles of the same general type as those excavated a few years ago at Tell-el-Hesy, or ancient Lachish, and which were then fully described in this department—among other things there being a large number of scarabs of the eighteenth dynasty and numerous specimens of earthenware of the same date. In the upper strata were many objects of the period of the Hebrew monarchy, some of them being inscribed with Hebrew characters.

Unfortunately, however, the very things most hoped for did not appear, that is, tablets or early inscriptions which might throw additional light upon the periods preceding the pre-Israelitic occupation of Palestine. The possibility of bringing out of their places of concealment-or, as Dr. Bliss puts it, "of finding the other end of the Tell-el-Amarna correspondence"-is still the dream of those engaged in Palestinian excavations. So far, however, the zeal of these devoted archæologists has been rewarded by the discovery of only one solitary tablet, though innumerable other articles of great interest to the Bible student have been found, such as a number of fine jars, whole and perfect, as well as several vases of fine workmanship, all belonging, however, to the Jewish and pre-Israelitic types. Dr. Bliss, though disappointed, says: "Tablets may or may not occur in the unexcavated parts of Tell Zakariya, but the soil in which we were working is certainly the soil in which tablets may be looked for. Tell-el-Hesy is very much smaller than Tell Zakariya, and Tell-el-Hesy had its tablet, and the unexcavated portions may hold many more."

That the reader may the more easily understand some of the terms used in this paper, it will be well to insert the following from the last report, as found in the quarterly of the Palestine Exploration Fund: "The pottery of Palestine, before the Seleucidan period, may be conveniently divided into three classes: First, the types called by Petrie, 'Amorite,' showing peculiar characteristics, such as ledge-handles, patterned burnishing, comb-facing, etc.; . . . the second class, including Phænician ware and local shapes based upon the Phænician, together with certain associated types, which are found as early as 1400 B. C., but which also come down to Jewish times. These we name 'later pre-Israelite.' By the times of the Jewish monarchy both the Phænician and Amorite types

have degenerated, and we find a class of pottery showing a mixture of styles. Hence, in using the term 'pre-Israelite' in regard to any given jar, we mean that it belongs to a type that came in during pre-Israelitic times, though the particular specimen may have been made during the early Hebrew monarchy. On the contrary, in using the term 'Jewish' we exclude not only pre-Israelitic times, but also the period of the early

Jewish monarchy."

Of the pre-Israelitic types found at Tell Zakariya is a fine drab-colored vase, with black and red ornamentation. It is nearly twenty-seven centimeters high and oval in shape, with two loop-handles, and a long cylindrical neck. There are several others, belonging to the same period, but of less elegance and smaller in size. There are half a dozen more, evidently of a later period, found on the "dividing line between two strata;" their clumsy shape and inferior decoration prove clearly that degeneration had already set in when they were made. Here were also found four jar handles having the royal stamp. Like all those with the kingly mark, they have the winged symbol which we shall explain later. One of them has, "To the king Shocoh;" another, "To the king Ziph;" a third, "To the king H-B," probably Hebron; while the fourth is so defaced as to defy deciphering-indeed, it may be said that the lettering is entirely wanting. In the upper or Jewish stratum, just two feet below the surface, was found a jar handle with a stamp similar to the ones described above. The letters are not quite legible in the lower line, but Mr. Bliss thinks that they may be read "Hori." The upper line is distinct and clear, and reads "To" or "Belonging to Ezer."

The finds at Tel-es-Safi were not numerous, nevertheless they presented three distinct periods, namely, the Jewish, pre-Israelite, and early pre-Israelite. These consisted of jar handles, flints, four scarabs, some Egyptian amulets, a Babylonian cylinder, some very thin flint knives, and an object cut in slate resembling the human eye. The discoveries at Tell-ej-judeideh were not only more numerous, but also more interesting. This Tell is on one of those summits in the range of hills five or six miles north-northeast of Beit-Jibrim, or, to be more particular, it is the extreme south of the range, while Tell Zakariya lies to the extreme north. These hills are situated on the border land between ancient Philistia and Palestine, and the towns located near or on them would naturally be of great strategic interest, commanding as they did "one of the great highways not only of Judea, but of the nations around."

The Tell itself is plainly the ruin of an ancient city or fortification. This can be demonstrated by the easily traced walls, so well defined as to render the work of locating the ancient limits very light. The wall, as might be expected, was so built as to conform to the natural contour of the hill on which it stood; hence the numerous curves shown in the plan or outline given in the report by Dr. Bliss. Gates were found without difficulty on three sides, and traces of a fourth gate were discovered. No less than twenty-four towers were unearthed, most of them of solid.

masonry and well constructed. The area covered by the town was about 1,900 by from 500 to 600 feet. One of the gates is in a splendid state of preservation, the masonry showing remarkably fine workmanship, the so-called "comb-pick" style of dressing being quite visible on many of the stones. The central bolt holes, as well as the sockets for the posts, prove that these gates were double. The tower on the east side has a chamber twenty-eight by seven feet. The approach to this is by a flight of steps, near the base of which was found a small portion of a mosaic in white and red tessera, about one inch square. In the very center of the old town the excavators came upon the ruins of a very fine Roman villa. The hewn stone and the broken pillars, with their rich carvings and elegant decorations, prove that the architecture was of no mean order. Even the atrium and impluvium, restored from fragments found

on the spot, in a photograph make an imposing picture.

The report of the excavators impresses one with the scientific precision with which the work is carried on. Every shovelful of earth was most carefully examined; indeed, every pound of it was passed through a sieve and every stone and fragment of pottery was closely scrutinized. The report is not only carefully and elaborately written, but it is also accompanied with exact illustrations of all the articles found by the workmen in the bowels of these Tells, so that the eye can take in at a glance the exact shape, size, and quality of everything discovered. As in all Tells, large quantities of broken pottery belonging to different periods were found-and, besides these, a number of nails in bronze and iron, a few catapult balls and flint knives, a rude lamp stand, a large saucer, and the upper part of an altar or a table of offerings. We may also mention the fact that a larger number of Jewish specimens bearing the royal, as well as private, stamps were unearthed here than at all the other sites put together. Two stages of pottery are distinctly traceable, the Amorite-or, as Dr. Bliss prefers to call it, the "early pre-Israelite" -and the pre-Israelite. Alongside of specimens of the latter there were almost invariably Phœnician and Mycenæan ware. The pre-Israelitic was not largely represented, though the Jewish and Amorite types were found in abundance. Many articles belonging to the Greek and Roman periods were also unearthed about four feet from the surface, proving that Tell-ej-judeideh was occupied about the beginning of our era. There were no less than sixty-one marked (royal) jar handles found on the various sites, bearing the names of four different towns. Twenty-five of these are so damaged, or so imperfectly stamped, as to make the place-name illegible. Six bear the name of "Ziph;" fifteen, that of "Shocoh;" eight, "Hebron;" and seven, that of some unknown place, having the consonants "M, M, S, T." It may be added that of these sixty-one handles thirty-seven were found at Tell-ej-judeideh, seventeen at Tell Zakariya, six at Tell-es-Safi, and one at Tell Sandahannah. The symbols on these jars are of two kinds, one having two wings, the other four, on either side of these wings being the Hebrew

letters. It is not easy to decide the exact meaning of these symbols. They may be nothing more than an ornament, but more probably they have a symbolic meaning; perhaps they represent "a winged sun or disk, probably the emblem of the sun-god, or possibly of royal power." What their real significance may be it is therefore left for the future to decide.

What do these inscriptions mean? A large number of these handles have stamped upon them in perfectly legible characters the conventional "כנוכך," which might be translated "to" or "belonging to the king." Then, on another line, is the place-name, such as "Hebron" or "Ziph," Now the natural translation would be, "The property of the king of Hebron or Ziph," that is, royal jars belonging to this or that king. Or, as Mr. Clermont Ganneau thinks, למכל is equivalent to the modern formula, "His Majesty's service," the jars being used to carry the royal tribute, consisting of corn, oil, and wine, from the various cities named to the king at Jerusalem. There is one difficulty, however, with this view, namely, to explain how a jar marked "Hebron "could be found at Tell Zakariva, or one marked "Shocoh" at some other Tell. Of course, these jars might have been accidentally left at these places. This, however, is not a satisfactory explanation. We much prefer the view presented by Dr. Bliss, who says, "It seems to me that the geographical distribution of the stamps is most simply explained by regarding them as belonging to different potteries which were royal monopolies, situated at Hebron, Ziph, Shocoh, and M-M-S-T." With this opinion it may be noted that Professor Sayce and other eminent archæologists agree.

As to the date of these handles some of them were found on the very surface, while others were discovered some seven or nine feet below among the ruins. The presence of those on the surface may be accounted for by the fact that excavations for foundations of late Greek or Roman buildings had to be made. Similar wares were found at Tell-el-Hesy which have been assigned to 800-500 B. C., Dr. Bliss being inclined to place them somewhere between 650 and 500 B. C., and Sayce in the eighth century before our era, while Major Conder suggests 500 B. C. In conclusion it may be stated that fifteen jar handles with private stamps were found at Tell-ej-judeideh. They are, in general, of the same form and material as the royal ones. Most of them do not have the so-called lamedh of possession always found on the royal ones.

To many, the finding of these unimportant objects may appear in no way a fair compensation for the time and money expended on these barren Tells; but in exploration the unexpected constantly happens, and the efforts of Dr. Bliss and his colaborers may yet be rewarded with astounding discoveries. Be that as it may, no fair-minded man will hold the opinion that the labors already expended by these faithful workers have been in vain.

## MISSIONARY REVIEW.

## GROWTH OF MISSIONS DURING THE CENTURY.

A REVIEW of the great movements of Christendom is always in order, even if it is not always easy to command the data for comparisons extended over wide areas and long time distances. It was therefore of great value to the late Ecumenical Conference on Foreign Missions that a patient student of missions, who had for several years devoted his energies to this special department of investigation, was led to summarize some of the results of his labors as his contribution to the success of the gathering. His document cannot be reproduced here, but the following condensation of a few features of it, made by the author, the Rev. James S. Dennis, D.D., himself, will be valuable for reference. He says: "There is one aspect of the case which concerns us all, and in which we shall all alike rejoice. I refer to the steady, continuous, unflagging growth of missionary service as reflected in the regular increase of missionary agencies during each decade of the past century. From 1649 to 1800-a period of over 150 years-twelve missionary societies were formed. From 1800 to 1830-a period of thirty years-twentytwo societies were formed. The subsequent record of decades is as follows: 1830-1840, sixteen societies organized; 1840-1850, twenty-five societies organized; 1850-1860, thirty-four societies organized; 1860-1870, forty-one societies organized; 1870 -1880, fifty-seven societies organized; 1880-1890, ninety-two societies organized; 1890-1900, one hundred societies organized.

"The banner year of the century, as regards the number of missionary societies formed, is 1890, during which twenty-two new societies were organized. The next is 1896, with a record of eleven. The distinction which attaches to the year 1890 is worthy of notice in connection with our present Ecumenical Conference. No satisfactory reason is apparent for the unusually large list of societies formed in that year, except that it seems to represent the crystallized results of the missionary impetus given by the Conference of 1888, in London. Probability is given to this explanation by the fact that these twenty-two societies were well distributed throughout Christendom.

"It is worthy of comment, also, that the decade of greatest educational development is 1890-1900, and that the year of greatest advance in that decade is 1894, allowing just sufficient time for the influence of the gathering of 1888 to record itself in the founding of new educational institutions in mission fields. Still another fact of singular interest, just here, is that 1890-1900 is moreover the decade of largest growth in the establishment of medical agencies, and the

banner year in the decade was 1896, suggesting the further culmination of the effects of the London Conference. Let us realize, then, that our present Conference with its cheering outlook carries also a serious responsibility. We are touching springs of beneficent activity which will vibrate among all nations during the coming century."

#### SOME AFFAIRS IN AFRICA.

WHILE the break-up of China is the newest political movement in which missionary interests are involved, the partition of Africa goes on apace. By an agreement between Great Britain, America, and Germany, which primarily concerned islands of the western Pacific, but which came to include much else, the Hinterland of the Gold Coast colony of Great Britain has been greatly extended. The German government has by treaty practically sanctioned the continuance of the Cape and Cairo railway line through the six hundred miles of German territory, to connect the South African system at the south end of Lake Tanganyika with the east coast system, and ultimately with the Nile system. The road from Uganda to the east coast has been partially operated with profit, and lacks but little of completion in the entire line of over five hundred miles. The telegraphic connection between Uganda and London now brings the two within twenty-four hours of each other. In West Africa railway lines in Sierra Leone and Lagos are operated for both freight and passenger traffic.

On January 1, 1900, Nigeria became a British protectorate, displacing the Royal Niger Company as the East India Company was displaced by the taking of India under direct British rule. Everyone who has studned the subject will recognize this as a great step forward in the interests of justice, humanity, and Christian propagandism. There is secured by treaties with some three hundred native tribes a definite British domain of half a million square miles in the most fertile and thickly populated portion of West Africa. The result has already been the putting down of slave-raiding and massacre over a great area, reducing to a minimum these curses outside the direct jurisdiction of the protectorate, while within it has totally abolished them. The change has also greatly lessened the curse of the drink traffic. In South Africa the British domain, by a war with two republics, the justice of which is still openly and widely challenged, has been, at least nominally, extended, and British Christians feel a greatly augmented responsibility to atone for their past negligence in making known evangelical Christianity to the native races.

All this is the casting up of the highways for evangelistic progress, even though the means employed are often extremely unlovely and sometimes cruelly wrong. In and through it all the missionary force is doing something to inaugurate a better condition. The civil and political advance furnishes at least the "open door" for the missionary in Africa.

He is the real agent in regenerating the Dark Continent. Nor is this our testimony alone. But in evidence we may quote the words of Sir William Macgregor, Governor of Lagos, to the missionary teachers at the government house last year: "The cry on all hands just now is, 'Open up the country, extend, develop,' but men are so eager and impetuous, in responding to this cry, that they fail to notice the work of those who are really doing this work. You are the instruments who are effecting these results; you are those who really open up and develop a country. It may be said that this is not the purpose you have at heart when you enter upon your work. You have a higher and a nobler purpose, but as a matter of fact such is the practical outcome of your work; you inculcate the spirit of loyalty, as your presence here to-day testifies; you assist the government; you assist the magistrate; you assist the policeman. This is looking at your work only from a secular side I know. There is a higher side, and to that you attach the greatest importance; but to-day I want to notice the results of your work from the secular side, and, I repeat, these are the results of your work; and therefore it is my duty and the duty of all her majesty's officers to support and encourage you in your great and important work."

## THE SHINTO RELIGION.

Great events have transpired within two years in Japan which all bear on the question of its evangelization. In 1899 the empire was advanced to an equal rank with other great nationalities, foreigners were given permission to travel without restriction over its territory, and foreign residents in the country came under the law of the land and were amenable in its courts. Christianity was recognized officially as a religion, and though discrimination was sought to be made against Christian educational institutions, yet ultimately, by order of the Diet, Christian schools and worship were placed on the same footing with other religions.

A remarkable devolution of Shintoism has occurred which leaves it entirely outside the recognized religious systems of the empire. Ever since the restoration of political Shinto, in 1868, repeated efforts have been made to have it declared the State religion of Japan. At first the Shinto Council held equal authority with the Great Council of the government. Later it became only one of the ten departments of the government, and gradually lost influence, till, in 1877, it ceased to be a board, and now has withdrawn entirely from the sphere of recognized religions and is secularized as a Bureau of Shrines.

A writer in the Japan Evangelist considers this one of the greatest triumphs of civilization in Japan, and fraught with deep significance and encouragement. It is the more so in that, at its own instance, it stepped out of the arena as a religion. The officials of its chief temple, the Great Shrine at Ise, in which are kept the sacred essential treasures

of the cult—the mirror, the sword, and the jewel—took the proper legal steps to secularize the organization, declaring that Shinto is "merely a mechanism for keeping generation in touch with generation, and preserving the continuity of the nation's "eneration for its ancestors." They asserted that it could not stand as a religion, but might as "the embodiment of a national sentiment." The Japan Mail thinks that this shows "great astuteness," and others have suggested that the Shinto officials have "very shrewdly laid a most dangerous trap for Christians by attempting to deprive them of valid excuse for not participating in Shinto ceremonies."

The editor of the Japan Evangelist himself judges that there is an element of embarrassment to Christians. Though Shinto is no longer a religion, but "merely a cult embodying the principles of veneration for ancestors, and having for its chief function the performance of rites in memory of the divine ancestors of the empire's sovereigns;" the common people will not make the distinction between human and the socialmed "divine" ancestors, and will continue to "bow their heads, clap their hands, and mumble their prayers" at Shinto shrines, while Christians will still be obliged to refrain from the observance of national celebrations and patriotic ceremonies involving the adoration of human ancestors and the recognition of divine ancestors.

# MISREPRESENTATIONS OF MISSION WORK.

CHRISTIAN missions suffer many misrepresentations from the ignorant and from the hostile. A gallant colonel, homeward bound for England, declared missionary work in India to be a failure, giving it as his opinion that there were no converts from heathenism there. At any rate during a residence of many years in that country he had never met one. colonel was a great hunter of big game, and full of stories about tiger-hunting and the many he had killed. A missionary, homeward bound on the same ship, after listening to these stories, quietly expressed the opinion that there are no tigers in India. At any rate, during long residence there, he had never seen one. Each had seen what he looked for; the missionary had not looked for tigers, and the colonel had not looked for Christians. Christians are far more numerous in India than wild beasts. Converts from all castes are being made by tens of thousands every year, and they will soon be numbered by millions. Sir Bartle Frere, simply reporting facts as a Roman prefect might, says that the teaching of Christianity among the millions of civilized Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything witnessed in Europe in any century. Another eyewitness says, "Christianity is passing over India like a breath of life, and the people are wondering to see how they have been bound in the chains of superstition from which Jesus Christ has come to set them free."

## FOREIGN OUTLOOK.

#### SOME LEADERS OF THOUGHT.

Ernst Haack. In him we have another High Church official who has undertaken to settle the question of the grounds and the nature of the authority of Holy Scripture (Die Autorität der heiligen Schrift, ihr Wesen und ihre Begründung, Schwerin, F. Rahn, 1899). He holds that the Bible is the word of God, and that this proposition is grounded on the divine contents of the Bible, and upon its divine origin, or upon its character as revealed and inspired. Revelation is the historical process of God's self-manifestation in deeds and words for the benefit of sinful man in the realization of salvation. The Holy Scripture is an integral part of the process and its necessary completion. It might truthfully be called the record of revelation, since the phrase designates both its partnership in the revelation and its necessity for the continual development of the same. As product and completion of the revelation the Holy Scripture did not originate like other literature, but by means of a special influence of the Holy Spirit upon its authors in the act of composition, called in 2 Tim. iii, 16, theopneustia, or inspiration. The significance of inspiration is in the fact that it guarantees to the Church the authentic transmission of the historical revelation and assures the individual Christian of the divine authority of his justification and therefore of his inclusion in the covenant of grace. The objections of the new theology against the fact of inspiration are valueless, those against the modern interpretations of the fact valid. The former is to be maintained, the latter to be rejected, since they do not explain the Holy Scripture, but render it incomprehensible. The authority of the Holy Scripture is confined to the domain of religion; though not in all its parts ideal, notwithstanding, as a whole, it is supernatural and inerrant. Besides founding the authority of the Holy Scripture upon the divinity of its contents and origin, Haack demonstrates it further by the appeal to experience. This he develops in the usual way, by showing the correspondence between the doctrines of Scripture and the facts of experience. The argument thus made for the unconditional authority of the Holy Scripture in religion is strong, though surely open to attack in at least one respect. The argument from the facts of experience and from the contents of the Bible is unassailable; but when he makes the divine origin or the revelation and inspiration of the Scripture coordinate with the divine contents as ground for the claim of final authority, he commits an error in argumentation; for the facts of revelation and inspiration are dependent for support upon the divine nature of the contents. other words, divine revelation is implied in divine contents; and inspiration is, as he elsewhere says, but the assurance of a trustworthy transmission of the revelation.

J. Reinke. Although a layman he is a scientist, and the theologian is dependent upon him and his kind for many of the facts upon which alone a true theory of the world can be constructed, and in accordance with which a true apologetic must be developed. In a recent somewhat elaborate work, entitled Die Welt als That (The World as Activity), Berlin, Gebr. Paetel, 1899, Reinke gives us a semiphilosophical discussion of the world from the standpoint of natural science. Reinke is a professor of botany and director of the botanical garden in Kiel. As a scientist he makes the usual bad work in his attempts at philosophy, but when he enters his own special domain of biology he is strong. He opposes all theories that claim the power to develop the living from the nonliving as monstrous, on the ground not only of the omne vivum ex vivo, but also that every egg is from an egg, every cell from a cell, and so on down to the very minutest element of the living. There is nothing pertaining to life that is not dependent upon something living of the same kind. The chemistry of the cell, the highly complicated chemical combinations of which the cell consists, makes the production of life from the nonliving still more impossible. Human skill can in some measure imitate these combinations; but even if it could produce the white of the egg, still there would result no cell and no life. Life is not a function of masses of white of egg, for the simple reason that protoplasm, even in the most primitive organisms, does not consist alone in white of egg, but in a variety of material besides; so there is no such a thing as a "stuff" in which life consists. To all this is added the mysteries of the exchange of energy; and even if this should eventually be explained on purely chemical principles, still there remain the further inexplicables-growth, development, propagation, and hereditary transmission of peculiarities-all of which, as attendants upon life, though influenced by mechanism, are impossible of explanation on mechanical principles. Darwin's hypothesis of pangenesis and other preformation hypotheses chop the main problem up into millions of small problems, but do not resolve it, so that we are compelled to resort to some form of dynamic explanation, to a physiological x, which, along with chemistry and physics, plays its part in all living. The apologetic value of such facts as Reinke produces is enormous. The theist finds in them the weapons by which he can assault and destroy all materialistic and purely mechanical theories of the world, thus making way for the theistic hypothesis. It does not indeed establish that hypothesis, and yet the conclusion is almost inevitable that if the world is not explicable on the principles of mechanism, it must be the product of intelligent design, or, in other words, of the infinite intelligence called God.

## RECENT THEOLOGICAL LITERATURE.

Die Einsetzung des heiligen Abendmahls als Beweis für die Gottheit Christi (The Institution of the Holy Supper as Proof of the Deity of Christ). By Johannes Hehn. Würzburg, V. Bauch, 1900. Hehn is a Roman Catholic priest, and his book is a prize essay on a theme which was named by the theological faculty of Würzburg. The author guards against the misconception that the attempt is to prove the deity of Christ from his presence in the sacrament or from the doctrine of transubstantiation. The whole weight of the argument rests upon the act by which Jesus established the Lord's Supper. Was his self-consciousness explicable as a purely human one? Was it evidence of a mental weakness? Or does it evince the Son of man as a divine being? Hehn clearly sees that if the institution of the Lord's Supper is to prove the deity of Christ on the lines he has marked out he must carefully consider the question as to whether Jesus really instituted the Supper, and whether he did it in essentially the manner described in the gospels and Co. rinthians. This question he answers in the affirmative. His analysis of the significance of the act of institution leads him to the conclusion that it is so exalted as to imply nothing less than the deity of Christ, for therein Jesus represents his death on the cross as the sacrificial death for the salvation of the world. In this sacred act of Jesus is reflected the entire mystery of the incarnation in its relation to the life and death of Jesus. Inasmuch as Jesus offers himself as the sacrificial food by which all its partakers became possessed of divine life and are placed in communion with absolute truth and holiness, he cannot have been sanctified in any merely external manner, as were the typical sacrifices. He must have borne within him, in the truest sense of the word, the fullness of God. To be the bread of God to God's elect he must have been personally with God. This argument is irrefragable to all who admit its presuppositions, as all do who take a high view of the Lord's Supper. As a consequence Luther and Zwingli disputed nearly as much concerning the manner in which the person of Christ was to be conceived as they did concerning the Lord's Supper itself. If it was the purpose of the Würzburg faculty to bring out in a new light the Church view of the sacrament, they did well to propose this method of proof, and Hehn has performed his part well. But as a proof of the deity of Christ it is open to assault from so many sides that the effect of the book as a whole will not be to strengthen the cause for which it was ostensibly written.

Das Recht im Neuen Testament (Civil Law in the New Testament). By Friedrich Sieffert. Göttingen, Vandenhæck & Ruprecht, 1900. This little book treats of a theme of living interest to the Christian as an individual, namely, the relation of law and grace. Sieffert holds that, instead of a legal conception of religion and ethics, Jesus preferred to establish in each individual a religious and ethical disposition and tendency which should have a controlling influence on him. He thus gave to religion and ethics a certain independence as compared with law, which, in the nature of the case, operates externally. His further conduct demonstrates

strated that it was his purpose to distinguish sharply between religion and law and to give each its due honor. By this concession Sieffert appears to avoid the thought of a conflicting tendency of these two forces. But in reality the fact of such a conflict was evident to the mind of Jesus, and it is one of the deepest facts of Christianity that he proposed to make law unnecessary by the introduction of the true spirit of religion and morals into the hearts of men. The law of the statute books is at best but an expedient rendered necessary by the incapacity and immorality of mankind. Given a perfect wisdom and a perfect ethical purpose in all individuals, no law would be needful for the government either of communities or of nations. Every man would do that which is right in his own eyes, which is the ideal condition as long as what is right in every man's eyes corresponds to the perfect ideal of right in the mind of God. In no respect does the ideal character of Christianity come out more clearly than in this particular. It is a system almost infinitely in advance of present human attainment. Possibly humanity will never become so perfect upon earth as to be able to be governed alone from the law written within. Yet certain it is that many individuals have come close to the ideal; and the Christian method is not only that which alone can produce the noblest types of character, but it is constantly enlarging the number of those who need no outward restraints, and has proved itself well adapted to all classes. appears that Jesus did not altogether, nor indeed in any considerable degree, discourage the employment of law under given circumstances. Paul sanctioned, as did the other apostles, the most complete submission to the laws and rulers of the land on the part of the disciples. And Jesus gave directions as to the mode of procedure in case of an offending brother in the church. True, he presupposed action limited to the Christian community, as Paul afterward sought to have legal action confined to Christian judges; but both plainly saw that until the world is wholly Christianized law is a necessity.

#### RELIGIOUS AND EDUCATIONAL,

European Christian Sentiment relative to Oberammergau. While thousands of Europeans and Americans have been visiting the scene of the celebrated Passion Play, many thoughtful students of the same have raised questions as to the propriety of encouraging those presentations. The principal objections of thoughtful Europeans without regard to theological tendencies are as follows: (1) The alleged religious influence is deceptive, and, instead of being what it seems, is nothing but an undue nervous excitement. (2) The presentation attracts not alone nor chiefly those who are profoundly Christian, but Jews, the religiously indifferent, and especially those who seek for novelty and the spectacular. (3) So far from making a religious impression, some scenes produce laughter, as the crowing cock. (4) Other parts desecrate the sacred history of the

Lord's passion, as the prayer in Gethsemane. (5) An apparently financial motive actuates the participants. (6) Some of the participants in the play receive attentions which are inconsistent with the claim of special sanctity. For these and similar reasons many have declined to go to Oberammergau this year; while others, having gone, have advised that, however much the play might have deserved admiration in times past, as it is now conducted no evangelical Christian should attend it-for his own sake and even for the sake of the people of Oberammergau themselves. Nevertheless, so great a thinker as Professor Paulsen defends the Passion Play in a recent contribution to Die Christliche Welt. He denies that the play is, in any objectionable sense, "Catholic," declaring that it brings before the observer in most effective form the great facts of the life and death of Christ common to Romanism and Protestantism. He sees in the play an appeal to all the best religious instincts in Christians, and thinks it impossible for anyone to sit almost uninterruptedly for ten hours watching the scenes unless as a result of a profound religious impression. This estimate is probably that of the majority.

A Layman's View of the Kirchennot in Berlin. "Kirchennot" is a word which denotes a scarcity of church edifices, of which, in connection with Berlin, so much has been said in recent years. This particular layman is a woman. She claims that the churches there are almost never filled with worshipers. This cannot be answered by saying that more would attend the services if the churches were more numerous, and hence more accessible; for in the immediate vicinity of each church there are far more than enough to fill it at each service, and on holy days these churches are generally filled. Hence she claims, and, we think, rightly, that the chief need at present is not more church edifices, but more immediate pastoral oversight. She seems inclined to censure the pastors for their neglect in this respect; but we do not think she is quite just in this. The parishes often contain as many as ten thousand souls, and not infrequently fifty thousand or upward. Supposing three pastors to a parish, it would be impossible to give the minute pastoral care needful, even in the parishes with the smallest number named, when it is considered that these same pastors have much to do besides visit the members of their flocks; and especially would it be impossible for the pastors to do this work properly in the more populous parishes. The writer referred to seems to think that the pastors should employ lay assistance more frequently, and she may be right in this. Still this would not completely remedy the difficulty; for it is a visit from the pastor, not from a lay member, that is wanted. The whole difficulty lies in the fact that Church and State are united, and the people do not feel themselves directly responsible for the prosperity of the Church. Let the State give the Church over to the fostering care of the people, and in a little while, if pastors are faithful and efficient, there will be found a solution of the church problem, not only in Berlin but elsewhere.

## SUMMARY OF THE REVIEWS AND MAGAZINES.

WITH natural ability presupposed, "the qualities necessary for an historian are diligence, accuracy, love of truth, impartiality, the thorough digestion of his materials by careful selection and long meditating, and the compression of his narrative into the smallest compass consistent with the life of his story." So said James Ford Rhodes in his late inaugural as president of the American Historical Association; and with these words as a starting point, Professor A. B. Hart, of Harvard University, aims to show the progress of American writers toward this standard -his article in the September International Monthly (Burlington, Vt.) being entitled "The American School of Historians." The first discoverers and explorers, he begins, "left us narratives which, in directness, simplicity, and elevation of thought make them comparable with Herodotus and the Venerable Bede." Thus, the letters of Columbus, notwithstanding some boasting and sordidness, "were memorials of a splendid achievement worthy of handing down to his children's children;" the narratives of Gomara and Pizarro concerning the conquest of Peru and Mexico "give an unfading picture of the harsh, conquering race;" Sir Francis Drake, among English explorers, has left an entertaining story of his "rollicking voyage to the Pacific, with its store of unctuous enumerations of plunder;" while "men like Champlain could with equal ease explore, fight, found communities, and write the most engaging narrative; [and] heroes like Father Jogues have left us not only a most complete account of the natives of America, but an imperishable record of the superiority of soul over such accidents as tomahawks and bonebreaking gauntlets and red-hot coals." After the beginning of English colonization comes a second group of writers, in the first half of the seventeenth century. Among them Bradford and Winthrop "stand preeminent." The opening words in the account of the Plymouth foundation, by the former, "seem like the stately gateway to an epic." Winthrop, while "far less systematic and argumentative," is "possessed of a keen sense of selection." The third school is composed of "local historians and annalists." Cotton Mather is the first and worst of these. Nothing came amiss to him-"tradition, rumor, gossip, memory, experience, everyday facts." Beverly's History of Virginia, published about 1705, was " really the first example of an American history," while Thomas Hutchinson's History of Massachusetts Bay is valuable as recording the experience of a trained public man. After the Revolution came a new school of historians, among them being Proud, Trumbull, Burke, Belknap, Gordon, and Ramsay. In 1836 Sparks published his Writings of Washington, his editions overlaying "the originals with a literary shellac and varnish," while he "does not conceal the original grain." Then came Bancroft with his colossal work, and Hildreth, and

But the greatest of all writers who have made America their theme is Francis Parkman, and back of his work was the romance of his life in acute physical suffering. He also forms "a kind of bridge between the older and the newer school," and has furnished an impetus for Henry Adams, McMaster, Winsor, Rhodes, and others. Passing by the analysis of the work done by these many modern writers, however, from the necessities of the case, there is only room for Professor Hart's estimate of their ability, as follows: "The impression made upon the observer of historical writing is hopeful. Our greatest historian, Parkman, lives only in his imperishable books; but, leaving him out, there has never been an American historian equal to the best living writers in training, in conception of what historical research means, in discrimination, in insight, or in genuine historical style. Where are the poets to replace Lowell and Longfellow and Whittier? Where are the essayists to equal Emerson? Where the novelists to measure height with Hawthorne? Yet in historical writing the authors of the golden age give way to the present American school in popularity among readers and in usefulness to scholars; and perhaps some day a new generation of authors may arise to whom the historians of this quarter century will give Godspeed."

In the London Quarterly (London) for October, Professor James Orr, D.D., of the United Presbyterian Church, and Professor James Denney, D.D., of the Free Church of Scotland, discourse upon "The Union of the Free Church of Scotland and the United Presbyterian Church." Though they write independently of one another, they agree that this union is greatly to be desired. Dr. Orr holds that "only on some such lines can we look for a speedy reconstruction of our Scottish Church," and expresses the prayer that God "in his marvelous providence" may "open the way;" Dr. Denney sees in the Union a farreaching result, and affirms that in it "a great step forward will be taken in the reorganization of the Christianity of Scotland." In the second article John Telford writes of "Picturesque Yorkshire," reviewing the work of J. S. Fletcher upon that subject. Seven different books, more or less recent, form the basis of the third article on "The Present Position of the Revised Version of the New Testament." Its writer, J. H. Moulton, shows what has been gained from the new version, and argues for its value. In the fourth article Frederic Platt writes of "Pusey as a Devotional Writer," and in the fifth U. A. Forbes reviews the competition which England must meet in the world's markets, under the title of "Our Commercial Rivals." Principal S. D. F. Salmond, D.D., follows with an article on "Horace Bushnell," which is based upon Dr. T. T. Munger's recent biography of that great divine, and which recalls his vigorous personality, his varied endowments, and his influence upon the theological thought of his times. The concluding articles are entitled "Practicable Idealism," by Arthur Boutwood, and "Friedrich Nietzsche —His Life and Teaching," by Bennet Hume. From "the chaff of speculations" of the German philosopher upon ethics and philosophy Mr. Hume affirms that "the practical English mind has small inclination to extract the grain of value." Yet the review of Nietzsche's theories is here most entertaining. During his later years "he was haunted by the idea of eternal recurrence, the theory that existence is a series of age-long cycles in which everything repeats itself." Yet he did not covet a reincarnation, having "no wish to repeat a life in which he suffered so much." The closing department of this Review, on "The World of Books," concludes a number at once strong, instructive, and fascinating.

A REMARKABLE issue is the August number of The Christian Student, a new quarterly publication by the Board of Education, Dr. McDowell, Secretary. Not often has a periodical put into twenty-eight pages more of strong, stimulating stuff. The educational motto for the Twentieth Century-"More students in our schools, more money for our schools, more young people in our churches, more conversions in our schools and churches, more Christ everywhere;" a model prayer; a wise saying of Professor Jowett's; the masterly statement of Methodism's fundamental doctrines which Bishop Andrews put into the Episcopal Address to the General Conference of 1900; an article, "Under the Hood of Dante," by Professor R. T. Stevenson; a quotation from President Patton of Princeton as to the object of college education and of all true training; an extract from Dr. Charles H. Payne's tract, "The Christian College a Necessity:" Grover Cleveland's answer to the question "Does a College Education Pay?" Dr. D. J. Burrell's answer to "Who Should Go to College;" "The College in America," by Andrew Fleming West; "Statistics of Public Education," by Nicholas Murray Butler: all this richness and ten pages left for Bishop Warren's radiant and ringing article, "Should Ethics and Religion be Taught in Institutions for Higher Education?" Inevitably the bishop's article recalls to us a similar periodical, The Study, which was issued quarterly by the faculty of Iliff School of Theology in the University of Denver. It was discontinued last December, just before The Christian Student made its first appearance. Twenty of the twenty-four pages of that final number were occupied by a matriculation-day address by the resident bishop, entitled "Alliance with the Highest." Thus with garlands and singing robes about it, clothed with the glory of that address, The Study ascended as from a mountain top, and a cloud received it out of our sight. May it come again, shining with similar glory!

In the Lutheran Quarterly (Gettysburg, Pa.) for October is an article by F. M. Porch, D.D., on "Discouragements and Encouragements of a City Pastorate." Dr. Porch finds more work, greater difficulty, and more exacting demands in the city than in the country, while the financial support is less in proportion to expense of living.

## BOOK NOTICES.

### RELIGIOUS AND EDUCATIONAL.

The Spiritual Life. Studies in the Science of Religion. By George A. Coe, Ph.D., Professor of Moral and Intellectual Philosophy in Northwestern University. 12mo, pp. 279. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth. \$1.

This is a conscientious, ardent, reverent, and painstaking attempt by a loyal Christian scholar to study the spiritual life from a standpoint, and by a method, comparatively new. From this method undoubtedly some will shrink, and from a portion of the author's views some will dissent, but one thing, we think, will hardly be questioned, namely, that it is incumbent, as a solemn duty, upon every man whose business is the fostering of the spiritual life and the saving of souls, to study searchingly and prayerfully this most momentous subject as presented in Coe's The Spiritual Life and E. D. Starbuck's The Psychology of Religion. The minister who has not read one or both of these books is not keeping up with the literature of his business. (Of the two, Professor Coe's is the nearer and the more comprehensively helpful to the minister's work.) It is said that at Santiago de Cuba General Chaffee was the only officer who acquired before the fight a thorough knowledge of the ground to be fought over. By tireless personal reconnoitering in dark and daylight he obtained full and precise knowledge of all roads and bypaths, of dangerous places and points of vantage, and of the enemy's position, strength, resources, movements, and preparations. No Apache or Sioux could have scouted better. It was this masterly knowledge, as well as his fearlessness and eagerness for battle, that made him in the enthusiastic estimation of his men an eminently admirable soldier, and to the enemy a formidable antagonist. The Christian minister is in duty bound to make himself formidable and dangerous to the adversary of souls, and in order to this he must study exhaustively the lay of the land. His field of battle lies in the human mind and heart. The book before us will help him to know the nature of the ground and the paths of opportunity. However the author's conclusions, inferences, and judgments may be held debatable, the experimental method used in this study is approved in all modern research. It is the method employed by Bishop Goodsell when he calls upon each minister, in a body of a hundred or more, to tell at what age he was converted, in order to impress upon the Conference that a particular period in early life is the time of most favorable opportunity for the soul's salvation. What distinguishes the book is that in it the application of that method is more thorough, extensive, comprehensive, and systematic. The two most important parts of this book are the study of adolescence in connection with religious phenomena and the spiritual life, and the inquiry into the

question of essentials and nonessentials, constants and variables, in conversion and the religious life. Over the latter differences of opinion will rise and debate, but the question is one of paramount importance and needs calm and patient consideration. The book is not made up, in any large measure, of speculative theorizings, dogmatic assertions, or the author's personal opinions, but presents an impressive mass of tabulated facts of actual experience carefully ascertained, and of collated testimonies gathered from conscientious witnesses and testifiers. In these no one who cares at all about religion, even if only in a speculative way, can help being interested. Whether this volume be used as a text-book or not, it is certain to help to force its subjects and its method more or less into the departments of pastoral and practical theology in all theological schools. When the theological university we are dreaming of and hoping for comes to be built the main subject of Professor Coe's book may have a chair all to itself, for the filling of which there will be needed a man of deep and clear experience as well as keen intellect and sound sense. The titles of the five chapters indicate the various phases or subsubjects included in this study of the spiritual life: "The Psychological Point of View," "A Study of Religious Awakening," "A Study of Some Adolescent Difficulties," "A Study of Religious Dynamics," "A Study of Divine Healing," and "A Study of Spirituality." All these chapters insist on being quoted from, and it is difficult to select, but perhaps as available as any is the author's analysis of portions of our Methodist Hymnal as affording ground for some of his statements concerning the defects of current religious life, from which it appears that the point of view in our hymnology is predominantly that of introspection, subjectivity, and self-consciousness, and not enough that of practical activities and interests and facts. We quote: "The Methodist Hymnal contains eighty-one hymns on the subject of Christ. Of these fifteen have to do with his incarnation and birth, twenty-one with his sufferings and death, thirty-seven with his resurrection, priesthood, and reign, and only eight with his life and character. Moreover, of these eight, three deal with the transfiguration, one deals with his patience, one with his meekness, one with his tears, one speaks of him as a present help, one treats a miracle of healing as a spiritual type. Not one has for its topic Jesus's life activities objectively considered. His life was certainly not devoid of stirring action, or of deeds fit to inspire poetic eulogy. Why, then, are his passive virtues almost the only ones to be noticed? Doubtless because the mind of the Church, through historical causes, has never fully awaked to see the breadth of that which constitutes the divine-human life. Again this Hymnal contains three hundred and forty-five hymns on the general topic of the Christian, but only forty-seven, or less than one in seven, treat of Christian activity. This is surely significant, but is far from being the end of the matter. For Christian activity can be considered in either of two ways; we may fix our thought upon the thing to be done,

or upon the feelings that accompany the doing of it. We may assume the standpoint of the Epistle of James or that of the First Epistle of John. Take, for example, this stanza of Henry Alford's hymn, 'Forward! Be Our Watchword,' and notice how the attention is directed to the contemplated act:

Forward! flock of Jesus,
Salt of all the earth,
Till each yearning purpose
Spring to glorious birth:
Sick, they ask for healing;
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.
Forward, out of error,
Leave behind the night;
Forward through the darkness,
Forward into light!

This stanza does not lack feeling, but never once does the feeling become the object thought about or aimed at. Compare with this Watts's hymn, 'Am I a Soldier of the Cross?' This is also a hymn of Christian activity, but the attention is turned in just the opposite direction—to the fears, the blushes, the courage that is needed; to bearing the toil, enduring the pain; to the foretaste of victory even in the midst of the fight. The battle of faith is looked at solely from the standpoint of the fighter's feelings, and not a word is breathed about the aims which Christian warfare seeks to accomplish. The subjective, introspective mood is all-controlling. The same attitude is, if possible, even more vividly revealed in several of Charles Wesley's hymns of Christian activity, as, for instance, 'A Charge to Keep I Have,' and another example is found in his hymn, 'Lo! I Come with Joy.' Perhaps the best example of all is the fourth stanza of his hymn, 'Son of the Carpenter, Receive:'

Careless through outward cares I go, From all distraction free: My hands are but engaged below, My heart is still with thee.

The antithesis we have pointed out is not to the discredit of these introspective, subjective expressions of religious activity. Many of them are beautiful, inspiring, and fit to be sung forever. They represent one perfectly legitimate side of religious sentiment. But it is only one side, and that is the whole point—unless one should find also that thinking of one's feelings is an easy road to a selfish, unsocial, and hence unchristian view of life. One thing, at least, ought to be clear, and that is that the sentiments natural to the more objective, self-forgetting attitude demand utterance fully as much as those just described. It is therefore somewhat remarkable to find that of the entire forty-seven hymns on Christian activity, thirty-two treat their theme in a purely subjective way, only nine in a purely objective way, while six are mixed or indeterminate." The author goes on to show that this same one-

sidedness runs through the one hundred and eighty-two hymns on the Church. We ought to say that this discussion of our hymnology is only one of the minor portions of the book, and is no measure of the momentousness and interest of the main matters which mostly occupy its pages. In proportion as a minister is intensely in earnest in his holy work, he is likely to be profoundly interested in searching the truth of the matters reported and discussed in this book. Let us sift and weigh everything, but never shrink from knowledge nor obstruct its pursuit.

The History of the Higher Criticism of the New Testament. By HENRY S. NASH, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. 12mo, pp. 192. New York: The Macmillan Company. Price, cloth, 75 cents.

This the most recent volume of the series of a dozen New Testament handbooks being issued under the editorship of Shailer Mathews, intended to present the results of modern study of the New Testament. The subtitle given this book is, "The History of the Process Whereby the Word of God Has Won the Right to be Understood," which intimates the author's view of that modern form of Bible study called criticism. The drift and main gist of the book can be epitomized briefly from the author's words. In earlier periods and now, Bible study, though using differing methods and means, has had one identical motive, namely, a desire to know the word of God deeply. In former times the text of Scripture was dominated and manipulated by dogma that came upon it from without; in our times the effort is to interpret it from within and along the lines of its own meaning. The Bible defines itself as a word of God delivered through a genuinely human experience. The Holy Scriptures command us to test all views of the Bible by bringing them close to the definition given by Scripture itself. The fundamental idea of genuine Christianity is that the Sacred Scriptures, being the record of God's self-relation and the book of witness to the promise and presence of the Perfect Life among men, are the standard by which the Church is to judge her life. In time past the Church was led to a position where she was disloyal to this fundamental idea. An interpretation which claimed infallibility for itself finally vested its claims and rights in the person of an infallible pope. The contradiction between the sacred text and such interpretation was concealed by an allegorical or unhistorical interpretation. Then through the Reformation the sacerdotal monopoly of interpretation came to an end; the laity secured the right to think and speak on sacred things and to know the Scriptures, the standard of the ideal life, at first hand. And through the Renaissance the right of the reason to look into divine truth was asserted. The Bible came into direct contact with common religious consciousness and was set up as its supreme authority; it shook off the bonds put upon it by human opinion; Bible study ceased to be indirect through the fathers and through tradition, and became a study at first

hand. The Bible becomes its own guardian and, by means of a grammatical and historical method of interpretation, insures itself against allegorical abuse. All the records of the past are opened to a searching examination. The relations of New Testament books to one another are discovered. The historical movements back of the books are suggested. The dogmatic concept of the canon which gave unity to patristic and mediæval and early Protestant Bible study was shattered in the eighteenth century, and studies of Scripture became disconnected, being without an organizing principle. But modern Bible study becomes coherent around a new ruling idea, the idea of humanity, sacred history being the record of a human process, and a new authority appears, the authority of facts-the facts of nature and the facts of history. The author discusses the tendencies of current Bible study, especially in Germany, and characterizes the different "Schools," the Tübingen, the Conservative, the Mediating, and the Ritschlian. He describes the historical spirit as "a new kind of piety," the aim of which is to give the right of free speech to the men of the past, and to have the records of the past read in their own language and along the lines of their own feeling. As the aim of the Reformation was to set the Word of God free from subjection to ecclesiastical tradition, so now the principle of the Reformation is being realized by the help of modern methods in historical study and through the use of the materials of knowledge which are brought within our reach. The spirit of scientific Bible study is the ally of Holy Scripture. It is said here that two desires—the desire to know and the desire to be saved-are supreme among the motives that rightfully mold the affections and command the will. The pith of the desire to know is the resolute purpose to see things as they are and to report what one has seen without fear or favor. The pith of the desire to be saved is the holy aim to consecrate one's self as Christ was consecrated, to be perfect as God is perfect, and to work even as he works for the redemption of our own race. These two desires, spite of temporary jars and conflicts between them, must work side by side in our study of the Scripture; otherwise the Bible will cease to be the word of life for men. The author says that the Bible student of the old days in good faith carried into the Scriptures every conception that was dear to him, no matter where it came from. Thus Philo dressed Moses in the clothes of Plato and Aristotle; and the popes transformed Peter, the fisherman, into the prince of the earth. In many ways the sacred text lay at the mercy of the devout interpreter. But the modern critical conception of the Scriptures makes the student reverent of the rights of the text. He is governed by the desire to know the original thought and feeling of the men of the Bible. He has a resolute purpose to permit no need of his own soul, no supposed necessity of the Church, to force him one inch beyond the opinion which the text itself has given him. Surely this is to give the highest possible honor to the Scriptures. Surely, if it can be said of any kind of consecrated work that to labor is to pray, then it may be said of this patient, reverent, conscientious, fearless study. Through this the word of the Lord will have free course and be glorified, commending itself more and more to reasoning and reverent men as God's book of final values for all who would live nobly, for all who would be saved. Though intended for nonprofessional readers, this is the most scholastic of the books which have come from Professor Nash, but allows or contains the least play of those peculiar gifts of spiritual insight and beautifully luminous expression which gave such vital charm to the style of his previous volumes.

Black Rock. A Tale of the Selkirks. By RALPH CONNOR. With Introduction by Professor George Adam Smith. 12mo, pp. 314. New York and Chicago: Fleming H. Reveli Company. Price, cloth, \$1.25. Paper, 25 cents.

The Sky Pilot. A Tale of the Foothills. By RALPH CONNOR. 12mo, pp. 300. New York and Chicago: Fleming H. Revell Company; price, cloth, \$1.25.

These two books, by an author whose identity is as yet unexposed, have made many persons sit up late, oblivious of immediate surroundings and the flight of time, because their minds were absent and absorbed in a fight with hell among the miners and lumbermen in the great Canadian Northwest, or among the ranchmen and cowboys in the Foothill Country which lies, a hundred miles wide, between the prairies and the Rockies, in wild regions where life is rough and violent, but where some brave characters battle with the devil and to save men, "fighting out that eternal fight for manhood, strong, clean, God-conquered." If General Grant had read either of these books he might have named it The Battles in the Wilderness. The writer of these books knows the men he writes about, and what hard and lonely toil among the Western mountains means. It is a country of real measurements and stern judgments, where cant and humbug "don't go," and where a man ranks simply according to the real hard metal that is in him. The author says, "The Black Rock varieties of religion were certainly startling, but there was undoubtedly the streak of reality through them all." It is a new country, where "the Church must go in with the railway and have a hand in shaping the future. If society crystallizes without her influence that country is lost, and the region will be a trapdoor to the bottomless pit." Black Rock was published first. The Sky Pilot came later and is the better of the two, Both are dramatically conceived and powerfully written. The only criticism we make on Black Rock is that it is, in parts, too tragic, has a surplus of death scenes, puts a heavy strain on one's feelings, and is sometimes rather overwrought. All the same it, is a thrilling, wholesome, bracing, and, if the word can be pardoned, a really glorious story. But for an irresistible, healthy, and spiritually invigorating book to be tossed into the tame conventionalities of an Eastern home, commend us to The Sky Pilot. It has not a morbid or feverish line in it; nothing but ozone among its mountains. We are hardly ready to suggest that it be put into the Conference Course of Study as part of the prescribed reading, along with the Methodist Review; and whether it could be judged suitable for a Sunday school library would depend on how robust or how squeamish the Library Committee might happen to be. But the minister, of whatever longitude, east or west, who can live with these two young mountain missionaries, Craig of Black Rock and Wellington Moore of the Foothills, during the time it takes to read the books, and not feel his armor braced, the blood of his soul going swifter, and heaven's own lightning tingling on his nerves, has need to reread his commission to see whether it has really been signed by the Captain of Salvation. Both these books illustrate and enforce this truth: "The measure of a man's power to help his brother is the measure of the love in the heart of him and of the faith he has that at last the good will win. With this love that seeks not its own, and this faith that grips the heart of things, he goes out to meet many fortunes, but not that of defeat." Into regions where live the adventurous and the outcast, far away from "restraints of social law, the gentle influences of home, and the sweet uplift of a good woman's face," two well-bred and well-educated young missionaries go, with firm purpose to play the brother's part among the worst and rudest, and, by sheer love of them and faith in them, they conquer them and win them to believe that life is priceless, that it is good to be a man, and that men cannot live without Christ and be real men. The Sky Pilot might be not unprofitable to city clergymen in "the effete East." The ranch has lessons for the rostrum, the camps for the cathedral, the mines for the metropolis. Spiritual grit, moral nerve, intellectual breeziness, are in high demand in the so-called centers of civilization. (Rev. C. T. Brady says that Kansas is more civilized than New York.) A certain preacher, who ministered in the rural West and later in Chicago, says he has had his Chicago church full ever since he made the discovery that the only respect in which the people in the city differ from those on the prairie is that there are more of them. When the young missionary "lit" at Swan Creek in the Foothills, he looked so young, so slight, so innocent, that the roughest of the "bronco busters" called him, scornfully, a "nursery kid," and the "Old Timer " named him in derision "The Sky Pilot "-an appellation which stuck, and which in course of time, abbreviated into "The Pilot," became a title of honor and endearment with the cowboys whose love and reverence he won. After a year or two, when the Pilot "is set onto buildin' a meetin' house, and them fellers down at the Creek that does the prayin' and such don't seem to back him up-don't want to go down into their clothes and put up for it"-the cowboys from the ranches, with vigorously expressed scorn of such meanness, turn in and put down some hundreds of dollars to help build the "Gospel shop," as they call it, for love of the Pilot. The Pilot is faithful to them in word as in deed, for the love that gives itself for men can be stern and steady in reproof of their sins. In his preaching he avoids abstract questions and gives them the concrete, often rendering the wonderful Bible stories in simple vivid speech level to their apprehension. Most readers will be fond of "Bill," a powerful ally of the Pilot, who likes to get the ranchmen together of evenings to hear the Pilot read. Bill has his favorites; Abraham, Joshua, and Gideon rouse his enthusiasm, but Jacob and David he could not appreciate. Most of all he admired Moses and the apostle Paul whom he called "that little chap." When the reading was about the One Great Figure who moves majestic through the Gospels, Bill made no comments; He was too high for human approval. One night when the boys are together Bill wants the Pilot to read them "where the little chap got mixed up into that riot, where he stood off the whole gang from the stairs" at Jerusalem, and turning to the boys Bill said, "Little chap, you know, stood up and told 'em they were all sorts of thieves and cutthroats, and stood 'em off. Played it alone, too." As the Pilot begins, Bill suggests to him to tell the boys, first, something of Paul's history-" perhaps it might help 'em on to the trail, mebbe, if you'd tell 'em how the little chap struck his new gait "-which was his way of designating the apostle's conversion. The Pilot told them of Saul's sudden wrench from all he held dear under the stress of a new conviction, and Paul's magnificent enthusiasm, courage, tenderness, and patience in his new life. And then as he read the story of the arrest at Jerusalem, stopping now and then to picture the scene, the cowboys all saw it and were in the midst of it. The raging crowd hustling and beating the life out of the brave little man, the sudden thrust of the disciplined Roman guard through the mass, the rescue, the pause on the stairway, the calm face of the hero beckoning for a hearing, the quieting of the frantic, frothing mob, the fearless speech-the boys saw it all and were thrilled with admiration and ready to back the little chap against any odds. One night when the Pilot read the parable of the talents, the stern rebuke of the servant who failed in his duty went home to Bill's conscience and put him under conviction; and then and there "Bill hit the trail." His methods as an evangelist were a bit peculiar, but apparently effective. His energetic argument with the agnostic tenderfoot, who turned up in one of the meetings, wrought a sudden but lasting conversion. "Young man, whoever you are," says a lieutenant in the United States Army, "read Black Rock." This notice says, man, young or old, read The Sky Pilot. And along with these read Rev. C. T. Brady's Recollections of a Missionary in the Great West and Rev. W. G. Puddefoot's Minuteman on the Frontier, so gaining some correct understanding of the real West.

The People's Bible Encyclopediq. By Charles R. Barnes, D.D. Quarto, pp. 1,300. New York: Eaton & Mains. Sold by subscription only.

One wonders at the courage of an author who undertakes to furnish a comprehensive and adequate Bible dictionary in one volume of thirteen hundred pages. In these days of voluminous knowledge his courage looks like rashness. One suspects before examining the book that it must be a meager compilation, omitting much desirable and essential matter. But

examination quickly discovers that The People's Bible Encyclopedia is no such fragmentary and imperfect work. On the contrary, it is as remarkable for fullness as for condensation. Its range of Bible topics is wider even than that of McClintock and Strong's voluminous work. How has the difficult thing been done? By brief presentation of facts without superfluous words and without giving undue space to theories and opinions; by avoiding repetition of the same matter in different articles; by rejecting discredited, doubtful, or antiquated matter which occupies space in other works; by giving the conclusions of scholarship rather than the processes of arguments; by discriminating between the essential and the unessential; and by the use of a fine quality of paper, light yet durable, like that used in the best teachers' Bibles. Thus we have a book compact and manageable, yet in its measure complete. It covers its extensive field satisfactorily, and in actual use will not disappoint the seeker after full and reliable information. It contains the fruits of the most recent research and study, its matter having been corrected by the latest knowledge. The title is well chosen, for a people's encyclopedia it is, not so technical and scholastic as to be fit only for the professionally educated, but popular in style and adapted to the use of all intelligent and studious persons. Its manifest purpose is to make the greatest possible amount of information available to the largest possible number of people. Bible words are given in the original, in Hebrew, Chaldean, and Greek, but the proper pronunciation is spelled out in English. The book is amply and instructively illustrated by three hundred cuts which illuminate and vivify; it is fully supplied with maps and is sold at a low price. Its spirit in theological and critical scholarship is progressiveconservative. Previous works have been laid under tribute, searched and sifted, and their contents condensed. Many freshly written articles are by selected specialists of known ability, whose names are signed to their contributions. The author's system of arrangement, especially his grouping of related topics in subdivisions under a common general head, greatly assists quick reference and helps the mind in classifying the knowledge which the student appropriates from the book. The attention of the Church should be fixed at once on the fact that here is a new aid to Scripture study so remarkable as to be a necessity to those for whom it is intended and adapted. It exactly meets the want of all who cannot obtain or do not desire the cumbersome, costly, many-volumed cyclopedias, and who are not content with the small and meager ones. It is suited to the young minister who may not be able to buy the more extensive and expensive Bible dictionaries; to the local preacher or exhorter who wishes to instruct and edify when he speaks; to the class leader who feels responsible for feeding his little flock with the finest of the wheat and the marrow of the Word; to the Bible class teacher who desires to appear well prepared, ready for emergencies, and not to be tripped up and convicted of ignorance by the questions of eager, quick-witted, and studious scholars. It might well be counted a

necessary part of the furnishing and outfit of every Christian home. No better work can be found for use in the family than a handy dictionary of reference for the preparation of the Sunday school lesson by teachers or by pupils; for settling disputed questions or recovering forgotten facts of history or biography; for testing the statements or following out the references made by preachers in the pulpit; or as an illustrated commentary on many passages of Scripture. Among young or old nothing is more deplorable than ignorance of the Holy Bible, which is the word of God, in which we know that we have eternal life; and for such ignorance there can be no excuse in these days of abundant helps of many kinds to Scripture study, among which this new People's Bible Encyclopedia, given us by Dr. Charles R. Barnes, whose taste, aptitudes, and training specially fit him for the work, takes at once an important and foremost place. The diligent and patient labor of years compresses its results into this most timely and helpful volume.

## PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Some Principles of Literary Criticism. By C. T. WINCHESTER, L. H.D., Professor of English Literature in Wesleyan University. 12mo, pp. 352. New York: The Macmillan Company. Price, cloth, \$1.50.

The place of Professor Winchester in the front rank of American critics is well established, resting not on individual opinion and fondly partial judgments, but upon a wide consensus, and proved by a variety of facts, one of which is that he has been coveted and tempted from his present place by the foremost universities of the land-a fact which makes his loyalty to his alma mater shine like a candle placed on a candlestick which cannot be hid; which fact also, be it said, endears him to that particular world wherein he, by preference, retains his habitat, while, beyond it, his work travels widely and his voice carries far. While his class room at Wesleyan University is a magnetic center of attraction, full of enthusiasm and high mental activity, it cannot monopolize his presence or confine his influence. We believe it true that no other occupant of a chair of English Literature has had for twenty years so wide and choice a public, and that notwithstanding this comprehensive volume is the first which he has published, except some of the English classics which he was engaged to edit. His courses of critical lectures are in constant demand in numbers of the best colleges, lyceums, and institutes, continuing in the same places year after year. And for lectures to popular audiences, nothing can be more educative, stimulating, and charming than his "London a Hundred Years Ago," "The English Lakes and Their Poets," and "An Old Castle." For the fascinations, refinements, and brilliancies of a style which is never tawdry, they are unmatched-a style illumined by the play of a gentle humor and occasional gleams of a satire as keen as a surgeon's knife. With a grace and virile gentlemanliness equal to George William

Curtis's, there is an incisiveness of comment, a wealth of tested and authoritative knowledge, and a convincingness of offered judgment surpassing his. No rarer literary event can come to any community than one or more of Professor Winchester's best lectures, no more delightful privilege to the intelligence, sense, and sensibility of town or city. That on "An Old Castle" is quite possibly the richest, most picturesque, and most exquisitely colored piece of literary tapestry that has been unrolled in the presence of audiences in our generation. To us few things seem more obvious than the importance of a good professor of English Literature to any college. It is doubtful if any chairs of instruction require to be provided for with more critical caution than those of philosophy and literature, for the one may imperceptibly undermine faith by dissolving the very foundations of knowledge, and the other may do damage in many ways, notably by blurring or pushing to and fro the boundaries of good and evil, confusing the moral perceptions, and corrupting the moral taste. A sensitive moral nature, accurate moral discernment, just appraisement of moral or immoral quality in the precepts, persons, or implications of literature, and the absolute, uncompromising ethical loyalty of a pure heart and a righteous will always correctly announcing the outline and proclaiming the majesty of moral law-these are of exigent necessity and untold value, essentials never to be dispensed with in the chair of literature. Much listening to Professor Winchester has failed to detect him striking anywhere, in lectures critical or popular, a note morally false. No admiration for brilliant genius, no spell of a magnetic personality, no pity for a pathetic fate, no glamour of dazzling fame, no tide of poetic enthusiasm swerves or sways him from inexorable right judgment. His teaching is instinctively and judicially loval to the supreme standards of ethics; it is from first to last an education in sound morals. Some Principles of Literary Criticism is a book of large value, because it contains the sifted and compacted wisdom of years of critical study; and surely serviceable, because born of and shaped by the practical needs experienced in actual instruction. It is a book for the class room or the fireside, for the select library or the sitting-room table; a book for an hour or for the years. The scope of the author's purpose is stated in a single sentence of his preface: "I have attempted neither to expound a philosophy of criticism nor to elaborate a critical method; but simply to state, as plainly as I might, some qualities that by common consent are to be found in all writing deserving to be called literature, and to lay down some fundamental principles that must be assumed in all sound critical judgments." The nine chapters are entitled "Definitions and Limitations," "What is Literature?" "The Emotional Element in Literature," "The Imagination," "The Intellectual Element in Literature," "The Formal Element in Literature," "Poetry," "Prose Fiction," and "Summary." A judicious reviewer in The Outlook says of this book that its discussions "convey an impression of authority throughout; but it

is the authority of a wide knowledge of the art of writing and of a deep and vital relation of mind to it, rather than that of a professional teacher." It has "the good qualities of order, completeness, and accuracy, without those other qualities which set so many text-books by themselves in that region of eminently useful and preeminently uninteresting volumes into which one never goes save to verify a date or find a definition. Lovers of literature will find Professor Winchester's discussions thoroughly readable; students will have in it a wise, rational, sympathetic, and intelligent guide. It is a volume of delightful essays which, by reason of their completeness, may be used as a text-book." The book is full of Professor Winchester's valuations of authors and their productions. We open haphazard to such as these: "Brunetiere, the ablest of living critics;" "Browning, the most dramatic of modern poets, the superb master of dramatic monologue;" " 'Andrea del Sarto,' the most pathetic of poems." We do not find that this volume takes the pitch and tone of its literary message from Matthew Arnold. It is as ready and frank in its independent differing with him as in its criticism of others. For example, Arnold's famous definition of poetry, as "the criticism of life under the conditions fixed for such a criticism by the laws of poetic truth and poetic beauty," is affirmed by our author to be "nothing more than a description half vague and half tautological; for the phrase, 'a criticism of life' is certainly not very clear, and what 'the laws of poetic truth and poetic beauty' are, we evidently cannot know till we first know what poetry is." The submission to Arnold's magisterial but far from infallible dicta has been overdone in our day, but not by Professor Winchester. If Matthew Arnold's literary criticism is more authoritative with knowledge or with wisdom than the volume before us we are incapable of perceiving it. Most certainly we find in this book no such obvious blunder of judgment or failure of critical taste as Arnold's strange suggestion that "Enoch Arden" is possibly Tennyson's best work. Many passages tempt us to quote them, but space forbids more than two or three, taken at random, and nowise more significant or attractive than the rest. Writing of the emotional element in literature, the author says: "We are not to think that emotion the strongest which is most demonstrative and turbulent: indeed turbulence and commotion usually imply some lack of self-command or some derangement of faculty. The emotion really deepest is often stillest-

> Such a tide as moving, seems asleep, Too full for sound and foam.

The ideal poet's nature, with respect to the point now under consideration is full, intense, passionate, but steady; a nature of strong passion under the control of a strong will—such a soul as

Loves to have his sails filled with a lusty wind Even till his masts drink water and his keel plows air.

After defining and comparing realism and idealism there is this: "When the highest stages of art are reached, idealism and realism, fidelity to highest meaning, and fidelity to facts, work in harmony. This union can be seen in the greatest painters-Raphael, Michael Angelo, Tintoret; it can be seen in the greatest poets-Shakespeare, Goethe, Molière." Comparing energy with delicacy, the author illustrates with two styles, each of which has one of these, but not both: "Macaulay's work has energy, but it has no delicacy. There is no precision either of judgment or sentiment. You get an idea, but are never sure that you are getting just the right idea. And similarly, his emotional values are never nice or subtle. Everything is very good or very bad. The colors are laid on in bold, contrasting splashes. Of the opposite defect-that is, style having delicacy but lacking energy-it is not so easy to find a familiar example, because writing that lacks energy is not likely to become popular. Perhaps no better instance could be found among recent English writers than Walter Pater. His style is precise, delicate, finely shaded; he is extremely careful and skillful to indicate those subtle gradations of feeling by which one mood passes into another; but the whole impression is faint. He does not stir us enough; we find it difficult to command sufficient attention to appreciate all his delicate effects." Nothing is truer than this, "The pessimistic or depressing note in literature is a sure sign of morbidness and a lack of robust life." The book ends with an appendix of much practical value, and a satisfactory index.

The Art of Optimism. By WILLIAM DE WITT HYDE, President of Bowdoin College. 12mo, pp. 35. New York: T. Y. Crowell & Co. Price, white cloth, ornamental, 35 cents.

This booklet, which is one of the "What Is Worth While Series," may properly be called a gem, because it sparkles, and is much value in minute compass. President Hyde draws the art of optimism here from Robert Browning, who is the most mighty prince of optimists to be found in the literature of the Victorian age, if not the most triumphant in all of English literature from the beginning until now. begins by remarking that the world we live in is one of mingled good and evil. Whether it be chiefly good or chiefly bad depends on how we take it. To look at the world in such a way as to emphasize the evil is the art of pessimism. To look at it in such a way as to bring out the good, and throw the evil into the background, is the art of opti-He proceeds to define both pessimism and optimism, and gives for each a prescription telling how to cultivate whichever you prefer. Whether we shall be pessimists or optimists, he says, depends partly on temperament, but chiefly on will and on the spirit and manner of our living. It does not depend on whether you have a hard lot or an easy one, but on what you like, what you want, and what you resolve to be. There is enough that is bad in every life to make one miserable who is so inclined. "We all know people who have plenty to eat, a roof over their heads, a soft bed to lie in, money in the bank to cover all probable needs, plenty of friends, good social position, an affectionate family circle, good education, and even the profession of some sort of religion,

who yet by magnifying something that happened to them a long time ago, or something that may happen to them at some future time, or what somebody has said about them, or the work they have to do, or the slight some one has shown them, or even without anything as definite as these trifles, contrive to make them themselves and everybody near them perpetually uncomfortable and wretched. These people have acquired the art of pessimism." The naïve and simple way in which the people of primitive communities look at good and evil, and utter the desires and disappointments of life, is illustrated by two short pathetic poems which Carmen Sylva has translated for us from the Roumanian folk-song, entitled "Hay" and "I Am Content." Then there is a glance at Schopenhauer, the ingeniously perverse philosopher of pessimism; and at Matthew Arnold, the most artful high priest of pessimism in literature, "Dover Beach" being quoted from his poems. We never think of that poem without wishing that Matthew's father, Dr. Thomas Arnold, of Rugby, had been present at the completion of "Dover Beach," to take charge of the culprit and his product, with both his paternal and his pedagogic apparatus in vigorous working order. Mr. Bradley says, "Pessimism is the doctrine that in a world where everything is bad it is good to know the worst." Dr. Hyde tells us that anybody can be a pessimist who wants to, and gives the following rules for acquiring the art: "Live in the passive voice; be intent on what you can get rather than on what you can do. Live in the subjunctive mood, meditating on what might be rather than what actually is. Live in the past or future tense, either harping on what has been, or worrying about what may be, rather than facing the facts of the present. Live in the third person, finding fault with other people instead of setting your own affairs in order, and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it. For pessimism is the logical and inevitable outcome of that way of looking at life." The latter half of this essay deals with optimism, mostly as good Robert Browning argues, arrives at, and asserts it; and also gives rules for gaining it. "Rabbi Ben Ezra" is quoted, as the classic presentation of the active root of that robust optimism which turns all evil into the means of increased activity and victory of good. "A Death in the Desert" brings in its contribution, and then Pompilia's final triumphant faith and hope, spite of her sorely woeful life and direly tragic death, is cited as the consummate exposition of Browning's great gospel of good cheer. Dr. Hyde gives rules for acquiring the art of optimism, which in fact are simply the inverse of the rules for pessimism: "Live in the active voice, intent on what you can do rather than on what happens to you. Live in the indicative mood, concerned with facts as they are rather

than as they might be. Live in the present tense, concentrated on the duty in hand, without regret for the past or worry about the future. Live in the first person, criticising yourself rather than finding fault with others. Live in the singular number, seeking the approval of your own conscience rather than being anxious for popularity and the commendations of the many. And since you must have some verb to serve as a paradigm, Browning tells us we can't do better than to take the very word the old grammars taught us-the verb amo, I love. Only we must be sure our love is no soft sentimental affair which we go off into a corner to enjoy alone, but the spirit of brave and generous devotion to every human tie and claim. Whoever lives this life of unselfish devotion to the good of others and of all, and lives it in the active voice, indicative mood, present tense, first person, singular number, is bound to find his life full and rich and glad and free; is bound, in other words, to be an optimist." The author compares Tennyson's "Crossing the Bar" with Browning's "Epilogue" at the close of "Asolando," and shows that the former is to the latter as "moonlight unto sunlight and as water unto wine." When somebody asked the arctic explorer Nansen, "What is the good of all this risk and hardship of exploration, when one could remain comfortable at home?" the hardy Norseman answered triumphantly by repeating that great "Epilogue" which ends Browning's published works. Dr. Hyde gives his conception of the nature of evil and its relation to the whole of things as follows: "Evil is a reality which we must fight with all our might, and at the same time a negation which is bound to be overcome. Evil can never be complete, triumphant, eternal. The best figure that I know for it is a hole in the side of a boat. From one point of view the hole is a momentous reality. If not stopped it will sink the boat and drown the crew. You must concentrate all your efforts on stopping it at once. At the same time, the hole is, from another point of view, negative. It is the absence of the material that ought to be there. It is unfitness. It could not ever set up on its own account as something positive. It could not ultimately triumph and take the place of the boat altogether. A boat that should be all hole, nothing but hole, would be no boat at all. So a man who should be all bad would be no man at all. Badness can fasten on to men, and work fearful havoc in them; but you can no more erect badness into a positive and permanent principle than you could make a boat all holes. . . . Evil is real and has fearful consequences; we must fight it with all our might. That is half the truth. Evil is negative, sure to be ultimately conquered as often as it shows its head. That is the other half of the truth. To hold these two halves of the truth together, fighting in all the energy of the one, resting in all the serenity of the other, this is the true art of optimism." The manly robust gospel in this booklet makes it worth ten times its small price, for doubting souls, or as a gift to the despondent and the spiritually discouraged.

How Women May Earn a Living. By Helen Churchill Cander. 12mo, pp. 342. New York: The Macmillan Company. Price, cloth, \$1.

The book is dedicated to "all those women who labor through necessity and not caprice." A wise and affectionate father, in prosperous business and a comfortable home, said early to his daughters: "You may live to see the day when financial losses and altered circumstances will force you to earn your own living. Each one of you must now choose and thoroughly master some occupation, by which, if the need should ever come, you could support yourself." So his girls were equipped in days of comfort and abundance to meet and manage days of destitution if they should come. Years have passed; the prudent father has long dwelt on high; his daughters have never been thrown upon their own exertions for support; but they have been stronger, happier women from the consciousness of independence and security due to having that resource against adversity, and they bless the paternal wisdom which provided them with it. Nothing is more cruel than to bring up girls to helplessness, to enroll them in the forlorn and pitiable army of the incapables, and leave them to suffer merciless and irremediable poverty. The curses of such children have been uttered over the graves of the parents who brought them up to be incompetent donothings. The equipped and capable woman's happiness really begins with the day when pressing circumstances, or her own unwillingness to be idle, push her out to use and test her powers; for the author truly says that the pleasures of labor are keener than those of indolence, and the lives of workers are full and rich past comprehending by the idle. This book gives practical information and directions concerning many of the employments by which women may earn their living. Once there were only two avenues, as a rule-teaching and keeping boarders. Now there are numerous and increasing possibilities. Some women take to teaching, either in schools or in private families as governesses, or as music or embroidery teachers. Some study typewriting and stenography, the demand for which constantly increases. Some become trained nurses, by taking the prescribed course in a hospital. Some study architecture and decoration of interiors. Some turn to simpler household industries, and are parlor and waiting maids, or children's nurses. Some find opportunities in stores and shops. Some become manicurists or attendants and shampooers in baths, or give massage, or care for and treat the hair or the complexion. Some raise poultry, or flowers, or fruits, or vegetables for market. Some do reporting or hack writing for the newspapers. There are women who drive a stage, or run ranches, or raise mushrooms, or water cresses, or keep bees or cows. Some decorate china or paint miniatures, or pursue other branches of art. Some start a thread-needle-and-embroidery fancy store, or a bakeshop, or a grocery store, or even a

barber shop. Some turn to millinery or dressmaking. Some design advertising posters or patterns for wall papers, or carpets, or calicoes, or stained-glass windows. One young woman made a large success in the preparation and sale of delicacies and comforts for the sick, such as broths, calves' foot and meat jellies, beef juice, milk and cream sterilized or peptonized, and a list of light desserts and entrées delivered to order at residences; also surgical dressings, rubber sheeting, pneumonia jackets, syringes, medicine glasses and tubes, invalid chairs, rubber beds and cushions, back rests, and trained nurse's supplies. Some study and practice medicine, and a very few take up the law. Some enter on deaconess, or mission, or Christian Association work. Some get positions in libraries, or editorial rooms, or insurance, or real estate, or other offices. And some invent before-unimagined ways of self-support, as witness the following: Mary Yeomans, an English woman now living in California, makes money by catching butterflies. She had some knowledge of the different varieties when she went to the Pacific slope. One day a flock of pansylike butterflies hovered over her for a moment and then flew up the mountain side. She thought she recognized a rare and valuable species only known in the higher Alps. She followed those honey-loving beauties up the mountain and captured a goodly number of them. She painted a facsimile of one in water colors and sent the sketch to London. The result was an order for twenty-five of the butterflies, for which she received \$575. Miss Yeomans has a nursery for beetles in her cellar. Dr. Le Fontain, who came from France to study the insects of California, taught her much about insects and was enthusiastic over her enterprise. Miss Yeomans finds a great demand for beetles as well as for butterflies. Hundreds of women have been employed as censustakers by the United States government, and, taking the country over, not a few postmistresses will be found. The departments at Washington give occupation to a host of female workers, and many Southern women, whose families were ruined by the war, have been sheltered and employed there. The book before us is full of reliable information, sensible advice, and practical hints.

The Reign of Law. A Tale of the Kentucky Hemp Fields. By James Lane Allen, author of The Choir Invisible, A Kentucky Cardinal, etc. 12mo, pp. 385. New York: The Macmillan Company. Price, cloth, \$1.50.

In the style of this book there is a kind of mellow splendor, but one reads nearly three hundred pages before finding out the reason of its title, which is that the hero of it, a half-educated, skeptical-minded young man from a Kentucky farm, comes to the conclusion that all we can see in the universe is the Reign of Law. With the mature wisdom of twenty-some years, assisted by certain books which he has read, this undergraduate of a small college has concluded that Law does everything, and that man's place in Nature is not what the Bible repre-

sents. "Our solar system," he says, "it has been formed by Law. The sun-the driving force of Law has made it. Our earth-Law has shaped that; brought life out of it; evolved life on it from the lowest to the highest; lifted primeval man to modern man; out of barbarism developed civilization; out of prehistoric religions, historic religions." This callow youth rejects, but does not improve upon the better science which declares: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by HIM; and without him was not anything made." Law never made anything nor did anything. Law is no entity, no agent, no power. It is merely a rule, a method, in accordance with which some intelligence, some power, some actor, chooses to act. Nothing but Will decides, discovers, and acts, putting forth powers to create, to do, to bring to pass. An infinite Intelligence, a supreme Will, exerting omnipotent power, is the only adequate explanation of the universe. Men misled themselves by their confusing way of attributing personality, power, initiative to things which have none. Natural law is only man's statement of the observed custom which the divine Actor habitually follows. It is simply God's way of doing things. It is the custom and fashion of the active Will of God. Absurd it is to say, Law does this or that. "Law punishes the criminal." No! That aggregate of individual Wills which we call Society punishes the criminal by the hand of its agent, the appointed officer, and in accordance with the law or rule of procedure which that aggregation of personal Wills has adopted. This Kentucky David thinks that the Reign of Law through the universe is all we know of any Creator, God, or Father. Thus he sets Christianity aside, ignoring Him who said, "He that hath seen me hath seen the Father," and rejecting the saying of the great apostle Paul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This farm lad, the child of believing parents, was started right; but he despised his Christian patrimony and early went with extreme precipitation into virtual agnosticism. In his youth God's spirit so strove with him that he set out to study for the ministry. He is represented as then holding that view of man's place in nature which was held by the biblical writers. He knew no better, then, than to accept the words of the psalmist; "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." He imagined, the author tells us, that "the earth was the most important of worlds, on account of a single inhabitant-Man. Its shape had been molded, its surface fitted up, as the dwelling place of Man. Land, ocean, mountain range, desert, valley—these were designed for Man. The sun-it was for him; and the moon; and the stars, hung about the earth as its lights-guides to the mariner, reminders to the landsman of the Eye that never slumbered. The clouds-shade and

shower-they were mercifully for Man. The great laws of Naturethey, too, were ordered for Man's service, like the ox and the ass." This conception of Man's place in Nature, which was held by the Kentucky farmer's son in his early youth, "has furnished," our author thinks, "a very large part of the history of the world;" and he adds that "even at this close of the nineteenth century, it is still, in all probability, the most important fact in the faith and conduct of the race, running with endless applications throughout the spheres of practical life and vibrating away to the extremities of the imagination." Correct, entirely correct! And the progress of science is not likely to dislodge or discrown that eminent fact from its dominance. It is worth recording that so purely scientific an authority as John Tyndall acknowledged this preeminent importance of Man, and that the worlds were made for Man, for he wrote: "It would appear as if one of the ends of the Creator in setting those shining things [the stars] in heaven was to woo the attention and excite the intellectual activity of his earth-born children." And Tyndall's very phraseology gives a justifying reason for his belief, for if men are God's "earth-born children," bearing the image and likeness of their heavenly Father, then it is credible that God has made the worlds for his own offspring, and that the swinging earth is only the cradle in which the Father rocks his man-child. This poor, befogged, top-heavy, blundering, unbelieving youth of the Kentucky hemp fields at last falls in love with a believing girl, and, as the book ends, we hear him say to her "Ah, Gabriella, it is love that makes a man believe in a God of Love!"

## HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of the Christian Church. By John Fletcher Hurst. 2 volumes, 8vo, pp. 949, 957. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, \$5 per volume.

The publication of these two portly volumes marks an important epoch in the contributions of Methodist scholarship to the Church catholic. They are in the series of the Library of Biblical and Theological Literature edited by the late Dr. Crooks and by Bishop Hurst; a magnum opus which has done more than any other product of our denominational authorship, save the Encyclopædia of Drs. McClintock and Strong, and the Concordance of the latter, to enhance the reputation of the scholars of our own Church in the world of sacred science. Discrimination is necessary in any review of so large an undertaking. But before electing to discuss any one period or figure in this bewildering wealth of material, a word is due concerning the general style and content of these volumes. The touch of the master is everywhere felt; the style is sober and yet strong, without overflowing full; the chastened tone of a broad and pregnant scholarship is upon every page and those purely destructive elements which are neither scientific nor useful are conspicuous by their absence. It is a rare pleasure to read such expositions of men and events as are here given. The marks of constant care and increasing light are on every page-for the material has passed through stages of revision and thus has tended to the illumination of obscure fields and the adjustment of perspectives-so that the true proportions of a period are found each in its own order and dealt with after its significance. There are marks of a spiritual enthusiasm and a keen sense of righteousness which throw upon the pages the color of conviction and the glow of an ardent desire for the better interests of the kingdom of God. Doubtless, some would enter the objection that these have no place here; but there is a moral end in history especially in the history of the ways of God toward men in the establishing and training of the Christian Church, which can never be more magnificently set forth than in writings of this order. For general fairness, even balance, and careful poise the work commands just commendation. It is redeemed from the partisan blemishes of an earlier day-those marks of a callow and immature stage of the historical science. It is true to the fundamental principles of the divine enterprise it sets forth, and with comprehensive sagacity it keenly recognizes the large submission of all other elements in the drama of life to the religious and ecclesiastical. The first volume covers the periods of the early and mediæval Church and ends with the beginning of the Reformation. In the pages dealing with the historical preparations for Christianity a wide acquaintance with the authoritative literature is evident, and one is reminded of the saying concerning Macaulay, that "he read a book to write a sentence." A careful perusal of these descriptions of Roman and Greek life will correct some false estimates of their ethical value to the race at large. The enthusiasm too often based upon ignorance or prejudice, which exaggerates upon their superior relations to society and even to the Church, here receives a severe check. In the Apostolic period the influence of Dr. Ramsay has not been reckoned with as it will have to be in the future. His indefatigable investigations are warmly commended, as indeed they should be, for no man can deal with this chief epoch of Christianity and with its central figure, St. Paul, without availing himself of the remarkable writings of this great scholar. Probably the recent date of his publications has prevented a fuller consideration of his work. The important question of the Christian ministry is treated with lucidity and strength. The authorities quoted by the Bishop include Lightfoot, Hatch, Ritschl, Harnack, Haddon, and Gore. The conclusion of the Anglican scholar Lightfoot is here maintained: that the episcopal office did not arise out of the apostolic by succession, but out of the presbyterial by localization. Lightfoot himself 'perceptibly weakened on this statement, though he drew it forth from a model argument which, for its content, has never been surpassed. The influence of Dr. Hatch is evident in the statement that "the contemporary institutions and associations of the pagan world offered many parallels to the Church organization, which latter was necessarily more or less adapted from them." In discussing

the development of Christian doctrine and literature Dr. Harnack's work is referred to as being anticonservative. Doubtless some of his many conclusions must be further tested before being finally adopted. But the immense service he has rendered in all historical departments, and specifically in the history of dogma, plays an important part in the progress of scholarship to-day. There is perhaps no larger illustration of the providential oversight of Christian thought than this history affords in showing how the simplicity which is in Christ was preserved amid the maze of gnostic theories, conflicting mythologies, and cults devoted to legends of every kind. The western half of Asia was a seething caldron of these products, and the strong doctrinal statements and ecclesiastical attitudes of the Fathers were provoked by their endless assaults. The religions of Baal, Moloch, Astarte vied with aroused Buddhism in Bactria for the mastery of the Asiatic world. Alexandria was the natural refuge of every creed, and its influence upon the theology of the Church, and, especially, exegesis, is here strikingly shown. The intellectual dominancy of the Egyptian city intended by its founder to be the intellectual center of the world, forms a fitting background for the great figures of Philo, Clement, and Origen. One is attracted by the sturdy manhood of Cyprian and his energetic defense of the one living body of truth contained in the Holy Scriptures. It is refreshing to read how he assigns tradition a secondary place, and his statements here quoted are a pleasing contrast to the arbitrary usage of a later age when everything was made to subserve hierarchical assumptions. How great was the loss of the sense of proportion in truth, that the Roman episcopacy might be exalted beyond measure. The usurpation of a system silenced great teachers or misstated their utterances, and the earlier days of a purer faith were clouded with purposed obscurations. The disentanglement of these themes by Bishop Hurst has been made with an incisiveness and a weight which tempt one to linger. The clergy of the Evangelical Churches have been challenged by those of other communions to return to the Fathers. Here, we are told, in the Patristic period was the Golden Age of the Christian Church. No schisms divided the body of Christ, no rents were torn in the garment of God by sectarian divisions. This history takes us back to the fountain head. It does not admit the extreme position of Anglican or Roman doctors as to the value of the Fathers. Indeed the Fathers themselves would have strenuously repudiated the artificial estimates of these interested advocates. In a series of fascinating discussions we are shown how much of imperishable value inheres in the teaching of these men. Their devotion to the person of Christ and the captivity of their thought unto his obedience enable them, despite grave deterrents, to place his cause beyoud the reach of that paganism which strove, even unto the letting of blood, to accomplish an admixture. But ambitious pretenses after a space succeeded in inflicting their destructive blight upon the Church. In vain the sweet devotion of St. Francis or the moral virility and courage of Savonarola. The earlier and latter rain of life had apparently been defeated and desolation fell upon the house of God. It is impossible within the scope of this brief article to do more than invite the reader to the feast. That middle path which the historian should tread with solicitous care is manifest in the recital of stirring events. The great days of the papacy, when the Middle Ages may be summed up in one word, Rome, monasticism with its conflicts, the crusades, the protests of the Church of the Waldenses, and the bitter persecutions of the hereticare compelled to contribute in the end to the broadening, deepening growth of God's kingdom on earth. Many of these pains and distresses were but the birth pangs of a nobler being. The second volume opens with a spirited account of the foremost Bishop of Lincoln, Grosseteste. He was the forerunner of Wyclif in reforming zeal, based moreover, upon a passionate devotion to the priestly ideal. The various antecedents of the Reformation are grouped around a series of leaders and scholars such as the two above named. This treatment is of advantage to the scope of the work, and the general plan in these respects could not be readily improved. The fairness of the author in dealing with Reformation is a matter for thankfulness. Many of the phases of this great movement have vet to be understood in their fullness. The bishop has made most helpful contributions to this end. shown that with the great advantages and imperishable rights this protest secured to men, there were involved sinister political complications and some harmful theological compromises. The later period of volume second covers the rise and progress of the Evangelical Churches. A sympathetic understanding of their doctrinal position and economy is everywhere manifest. We have been taught to expect Bishop Hurst would treat exhaustively the militant systems of destructive thought. His history of Rationalism is a warranty for the excellent work apparent here. The chapters on Methodism and on the Oxford Movement are worthy of their importance as the two foremost religious advances of our times. They form a fitting prelude to the record of this century's work at home and abroad. The note of optimistic expectation ends a remarkable achievement in which the elements of successful history are well mixed, and the impression derived from the effort as a whole is one of grateful satisfaction. Bishop Hurst gracefully acknowledges the services of his colaborers in this work and especially of Professor Faulkner. But the wonder remains that one who sustains the burdens of his office and other burdens voluntarily assumed in the establishment of a complete educational equipment for his church, should have found the time to offer these volumes of consecrated scholarship upon the altar of Christ. They betoken many years of careful painstaking research and fruitful meditation. That encyclopedic knowledge for which the Bishop has become so widely known is here accompanied by exactness and the habit of a scholar. We are of opinion that these volumes will preserve his name to Methodism and the wider world, and that

they will prove an abiding blessing to generations of ministers. Their lists of authorities embrace the best of every school, and can be used as a guide to the establishment of a complete historical library of the Christian Church. We are sometimes accused of a lack of literary culture and wide outlook. True it is that the pressure of the care of souls has borne heavily upon Methodism, and may it increase yet more and more. But such books as these are a weighty argument in favor of other qualities existing in a Church whose influence on Christian thought and experience has been profound, and to whose doctrinal system time has added strength and wider acceptance.

Recollections. 1832 to 1886. By the Right Honorable Sir Algernon West, K.C.B. Illustrated. 8vo, pp. 442. New York: Harper & Brothers. Price, cloth, \$3.

It is a poor quarter year which does not bring us some interesting volume of reminiscences which throw new light on notable men and events in circles of literature, politics, society, war, or domestic life, As a rule such books are easy reading, diversified and diverting, and not seldom they give us inside glimpses of affairs and flashlight insights into character which no set and formal history would be likely to furnish. The author of these recollections was for many years private secretary to Mr. Gladstone, of whom many entertaining reminiscences are given, as also of numerous other prominent men and women who moved in the middle half of the century now closing. While we are waiting for that Life of Gladstone which John Morley is writing, we may learn much about the great prime minister, his motives, his habits, his battles, his wonderful memory, his enormous capacity for labor, his enthusiasm for finance, his estimates of others, and various additional matters, from a man who saw him nearer, oftener, and more intimately than Mr. Morley did. Of course, in a world which is one great gossip exchange, it is too much to expect that all the anecdotes in a book like this shall be new to the reader. Its contents are fragmentary, chatty, and informal, and the expression sometimes careless, as, for example, "somehow or another," and "whom he felt sure would never succeed." A man, not great himself, tells of numerous men who were. It emphasizes the need which every public speaker has of a watchful and faithful critic to tell him of his mannerisms, when we read that Lord Granville had a habit of standing in the House of Lords with his hands joined as in prayer; and that Mr. Cardwell had a habit, when speaking, of constantly taking one step back and one step forward; and that Gladstone had a habit, when he became very earnest in speaking, of scratching the back of his head with the thumb of his right hand before bringing the hand down with a thump on his notes on the table before him; and that all three were unaware of these meaningless mannerisms which had become habitual, until the fault was pointed out by the ridicule of enemies or the admonition of friends. Gladstone had a lifelong horror of tobacco. When a boy at Eton he persuaded his schoolmates to give up the weed. When prime minister he said, "If Sir William Harcourt smokes, he must change his clothes before he comes to me." Gladstone was patient in hearing and sifting objections until he thought the truth had been reached; and then he dashed difficulties aside and acted with swift boldness, following Lord Bacon's advice that in council it is good to see dangers-in execution not to see them, and obeying the famous maxim that a statesman should doubt to the last and then act as if he had never doubted. One secret of Gladstone's power is exposed in the saying of Mr. Lowe, "He possesses no ideas-his ideas possess him; "that makes intensity, sincerity, and impassioned earnestness. In a conversation which once took place as to the quality most necessary in a statesman, one said eloquence, another knowledge, and another toil; but Pitt said patience—the very quality which General Grant named as the most needful for a general. All of those qualities Gladstone had, but he swayed the masses of his fellow-countrymen by his moral earnestness more than by oratory or intellect. Everybody felt that he was himself profoundly penetrated with the truth of what he said, When Gladstone and Tennyson were traveling together in the Orkneys they were presented with the freedom of the town by the burgesses of Kirkwell in the village kirk. Mr. Gladstone, in making the response for both, said with gracious modesty: "The words I speak have wings and fly away; the words of Mr. Tennyson abide, I anticipate for him immortality. In some distant time people will say, looking at your roll of names here, 'The prime ministerwho was he? what did he do? We know nothing about him, but the poet laureate has written his own song on the hearts of his countrymen, which can never die." A fine example of submissive fortitude is that of Fawcett, England's blind postmaster-general, who, when his eyes were shot out, said, "I have such faith in the recuperative power of nature that I will abate no jot of my ambitions and endeavors;" and his resolution was kept right gallantly from that moment to the end of life. At a dinner at Algernon West's the talk at table was of books, and Mr. Gladstone was in great force. He praised Jesse's Life of Beau Brummell as a moral book with a lesson; he had read George Eliot's Life, and five reviews of it; he compared Lucretius to Virgil, but admitted that Lucretius could not have been written the Second Eclogue; when Arthur Russell said there were only seventeen positivists in England, Gladstone remarked that he agreed with them on just one point, namely that marriage is absolutely indissoluble. Sir William Harcourt once maintained that everything in Mr. Gladstone's conduct was governed by two preponderating influences, finance and theology. As prime minister he regretted the dearth of financiering ability in Parliament, and said that the race of financiers was becoming extinct since Peel. Gladstone held that good finance consists more in the spending than in the collecting of revenue. When Lord Randolph Churchill became leader and Chancellor of the Exchequer he was regarded by the older officials as an impossible man "whose breath was agitation and his life a storm on which he rode," though he was a visible genius, an unquenchable personality, an

embodied tour de force. He attacked Gladstone fiercely, and in the view of the Gladstonians "his schemes were sudden, unforeseen, inexplicable to friend and foe, as if some momentary spleen inspired the project." Nevertheless he proved a patient and thorough administrator, a strenuous and farsighted minister of the crown. That Churchill in the prime of his splendid powers should be stricken by fatal disease seemed a mysterious permission of Providence, but Cardinal Manning in his eulogy said: "As in a piece of tapestry, where on one side all is a confused and tangled mass of knots, and on the other a beautiful picture, so from the everlasting hills will this earthly life appear not the vain and chanceful thing men deem it here, but a perfect plan guided by a divine hand into a perfect result." One evening after the close of his public life Gladstone said, "I wonder if I should not have been happier writing obscure philosophical works which nobody would read than in leading a political life." Disraeli's ostentatious affectation in dress almost passes belief. Even after he had passed through ten sessions of Parliament, he wore such a costume as this: a slate-colored velvet coat lined with satin, purple trousers with a gold band down the outside seam, a scarlet waistcoat, long lace ruffles falling down to the tips of his fingers, white gloves with brilliant rings outside them, and long black ringlets rippling down over his shoulders. Sir Algernon West's memory carries many things and runs far back. He remembers that shortly before Queen Victoria's accession a little boy was sentenced to death for breaking a confectioner's window and stealing some candy; that in 1836 there were fifty-two thousand exiled convicts living in foreign lands in bestial immorality, while in England four thousand debtors wery lying in common cells with damp walls, with no bedding, herded together with murderers and vile malefactors. But on the other hand no gentleman smoked on the streets of London until after the Crimean War, In 1824 the Norwich Bible Society made the sad blunder of inviting a certain rough Lord Orford to become its president, and had the wholesome humiliation of receiving from him the following pungent reply: "Sir, I am surprised and annoyed by the contents of your letter. Surprised, because my well-known character should have exempted me from such an application; and annoyed, because it compels me to have even this communication with you. I have long been addicted to the gaming table. I have lately taken to the turf. I fear I frequently blaspheme. But I have never distributed religious tracts. All this was known to you and to your society. Notwithstanding which, you think me a fit person to be your president. God forgive your hypocrisy. I would rather live in the land of sinners than with such saints."

Critical and Historical Essays. By Thomas Babington Macaulay. In 8 volumes. Vol. I, 18mo, pp. 207. New York: The Macmillan Company. Price, cloth 50 cents.

This small volume begins a most attractive edition of an English classic. It is really one of the finest examples of the compact and

portable. For the library table, or for the pocket, or the gripsack of the traveler, it is almost ideal, though a recent critic says Macaulay's "Essays" are for the silences of life, and not to be read on ferryboat or trolley car. Lately the query has been sent around to persons of importance, "What ten books would you take with you, if you had to pass the rest of your life alone on a desert island?" In the list of answers the most popular ten have included the Bible, Shakespeare, Milton, and Macaulay's "Essays," with Robinson Crusoe to serve as a sort of Baedeker for the island. For ourselves we would like to take with us into exile a volume which would make it possible for us to back up against a rock on some sunny headland and read "Caliban upon Setebos; or, Natural Theology on the Island." In the judgment of many, Macaulay's "Essays" are the best of him. Walter Bagehot has pointed out that Macaulay, in his "History," while he describes a financial panic as accurately as the driest political economist, and yet makes his account as picturesque as a novel, nevertheless preferred and chose for his writing the prosaic eras of English history rather than the passionate eras. It has been said that Macaulay did for the historical essay what Haydu did for the sonata, and Watt for the steam engine: he found it rudimentary and unimportant, and left it complete and a thing of power. This first volume of the set contains the essays on "Milton," "Machiavelli," "Hallam's Constitutional History," "Southey's Colloquies on Society," "Robert Montgomery's Poems," "Civil Disabilities of the Jews," "Moore's Life of Lord Byron." After these comes the "Editor's Appendix," a "Glossary of Allusions," and an index, which really make the last twenty-five pages of the book among the most valuable.

#### MISCELLANEOUS.

The Problem of Human Suffering, Looked at from the Standpoint of a Christian.

By Vernon C. Harrington. 12mo, pp. 157. New York: Fleming H. Revell Company. Price, cloth, \$1.

The theory of this book may be easily stated. God is in his world, and "rules by unchanging laws which are the expression of his will, his love;" man in the exercise of his free will may break these laws, and, if so, must pay the penalty. "God takes no arbitrary revenge. . . . Infinite love and wisdom established these laws for man's well-being. Therefore, if a man does not conform to these laws, he must fall short of what these laws would work out in his life. His life is, therefore, deformed and deficient. The lack brings suffering. It is an inevitable consequence, not an angry punishment. Nay, more; pain is a beneficent arrangement by which we are warned that we are transgressing the laws. . . . God would not leave man with the possibility of breaking his laws and not furnish also a protesting voice. And so pain cries out to remind of what we are doing and to induce us to cease the transgression. The very pain is an evidence of God's tender love and care." To the various forms of human suffering the author then proceeds to address himself, aiming

to show the application of his theory to these different phases of experience. Thus it is with the suffering which results from human selfishness, and which constitutes probably three fourths of the whole. From such causes as "dishonesty, treachery, injustice," for illustration, "great suffering comes upon mankind." but it is "not sent by God. It is the direct result of human actions, not guided by the will of God. All the suffering arising from these causes is due clearly to human selfishness and greed of gain." Many sources of suffering, furthermore, which seem beyond human control are under natural law. "I am bold to say," writes the author, "that, of all causes of human suffering over which man seems to have no control, there is not one cause which is not made by the natural laws of the universe, which laws have been the same and unchangeable from the beginning and will remain the same and unchangeable unto the end." Disease is due to the transgression of the laws of the physical world, or "some failure to conform to them. There is no other way of accounting for it. These laws all foster health, and perfect health means simply perfect conformity to the laws which govern its existence. Such transgression is usually done ignorantly. Many who are upright and noble, not knowing the laws by which their bodies are sustained, fail of health and happiness. . . . Anywhere where man disregards the beneficent order of nature he must take the consequences." According to science death also is a wise provision of nature, and in that transformation no energy is destroyed. It is "God's plan by which, when for any reason the body is no longer able to retain the personality, the personality asserts its superiority and breaks away into a larger life." As for the results which follow pain and trouble, the author has his teaching in the closing chapter, entitled "The Compensation for Suffering." The latter is not sent merely for discipline, as has usually been held, but discipline is rather "a gain from suffering which could not be averted." So, the author says, "there may accrue to character, from suffering, wondrous growth. Or, we might better say that the laws which govern the development of character are such that, under suffering, character may attain a strength and beauty which can come no other way." Thus runs in outline a worthy book. Though the reader may not accept all of its conclusions, yet he cannot but be charmed with the reverence, thoughtfulness, and grace of phraseology with which it considers the great mysteries of human trial and pain.

Notes for the Guidance of Authors. Compiled by William Stone Booth. 16mo, pp. 70. New York: The Macmillan Company. Price, paper, 25 cents.

This compilation of rules, information, and suggestions has been made at request of the Macmillan Company, and the points emphasized are for the purpose of effecting a saving of time, effort, and expense, to the mutual advantage of contributor and editor, author and publisher. The notes and recommendations relate to "Preparation of a Manuscript," "Submitting a Manuscript to a Publisher," "Copy-

right," "Forms of Agreement between Author and Publisher," "Bindings, Covers, and Cover Designs," "Proof Reading," "Signs Used in Correcting Proof," "Facsimile of Proof Showing Corrections," "Composition and Presswork," "How an Author Can Aid His Publisher," "Advertising, Circulars, etc.," "Press and Presentation Copies." Also, J. S. Cushing & Co.'s rules for spelling, punctuation, and style are given. There are directions for the proper use of quotation marks and the manner of forming compound words, for the use of capitals, for the use of O! and Oh! And long lists of words are given to show the spelling preferred by Webster, by Worcester, by the Century, and by the Standard Dictionaries. It would add to the comfort of the editor and typesetters and proof readers of the Methodist Review if our contributors would all read and follow the directions given for the proper preparation of manuscripts. Some of them are: "Let the sheets of the manuscript be of uniform size throughout;" "There should be fully half an inch between the lines of a manuscript whether hand-written or typewritten;" "Manuscripts should never be rolled up for sending by mail or express. Sheets that have been rolled are very unhandy for editors, typesetters and readers;" "Be careful to indicate where a quotation ends as well as where it begins."

Illustrative Notes. A Guide to the Study of the International Sunday School Lessons. With Original and Selected Comments, Methods of Teaching, Illustrative Stories, Practical Applications, Notes on Eastern Life, Library References, Maps, Tables, Pictures, Diagrams. 1901. By Rev. Thomas Benjamin Neelly, D.D., LL.D., and Robert Reminoton Doherty, Ph.D. Crown 8vo, pp. 392, New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, \$1.25.

No observer can be insensible to the great advance that has of recent years been made in the literature of the Sunday school. Within the memory of many yet in younger life the lesson helps studied in their childhood were weak in intellectual quality, crude in illustration, and generally uninviting in appearance. But the Sabbath school scholar of the new century is more highly favored. In short, it would be difficult to conceive a volume more complete in its provisions for lesson study and lesson mastery than this new issue in the yearly series of Illustrative Notes. The comments of many master minds enforce the interpretations of the sacred text made by the editor, while striking illustrations, attractive maps, and many other helps combine to make the book a thesaurus for the reader. It is the first of the series under the new secretaryship of Dr. Neely, and his editorial words in introduction are at once wise, vigorous, and hopeful. To suggest any improvement in the volume is not our province. To read it is to be captivated with its fullness and its high quality. To study it is to feel that our Church is walking in the very front rank of the denominations as to Sunday school helps, and that the book with its kindred publications should be the standard literature of all our teachers and scholars.

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